

THE
CHRISTIAN REMEMBRANCER.

NOVEMBER, 1839.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Constitution of the Visible Church of Christ considered, under the Heads of Authority and Inspiration of Scripture; Creeds (Tradition); Articles of Religion; Heresy and Schism; State-Alliance, Preaching, and National Education; in Eight Discourses, preached before the University of Cambridge, in the year 1838, at the Lecture founded by the Rev. JOHN HULSE. By the Rev. RICHARD PARKINSON, B.D. of St. John's College, Cambridge, and Fellow of Christ's College, in Manchester.* London: Parker. Cambridge: Deighton. Oxford: Parker. Manchester: Bancks & Co. 1839. 8vo. Pp. xxxvi. 260.

(Continued from page 582.)

IN resuming our consideration of this valuable addition to our ecclesiastical literature, we cannot but feel that we were right in saying that the lecture * which we propose to consider in this article, does not bear upon it the same stamp of lucid arrangement which generally characterises Mr. Parkinson's writings. To be candid, we cannot ascertain the exact view which our author would take. At one time he appears to be contending to the full for the unqualified plenary inspiration of the holy Scriptures, and then he appears to shrink from the necessary consequence of his own positions. As far as we can

* Importance of the subject—question here confined to the inspiration of the written word—distinction between inspired writings and inspired men—verbal theory advocated—verbal accuracy necessary when the thing recorded was unknown or unintelligible to the writer—words of the utmost moment because we think in them—verbal inspiration as necessary for writing as speaking—indispensable in some cases, therefore possible in all—entire knowledge of languages, in some instances, through inspiration—scripture testimony to verbal inspiration—the testimony of the fathers—and of later divines—objections answered, from inelegance of style—from discrepancies in accounts of the same transaction—from various readings—advantages arising from the verbal theory—important points of faith often involved in single words—some misconceptions of the doctrine guarded against—conclusion.

make ourselves master of the conclusion at which the reverend lecturer ultimately arrives, it would appear that we are pretty much agreed as to the light in which we regard the inspiration of Scripture; albeit we should not have chosen to express our views in the language in which he has clothed his, nor sought to convey our meaning through his set of syllogisms. Our author starts with bespeaking attention for his subject on account of its importance. That it "lies at the very root of all scriptural interpretation," would seem to be an undeniable premises, but we do not conceive that it is necessary to "follow in the steps of the learned liberalism of Germany" in order to take exception to the view which supposes the Holy Spirit to have been employed rather in watching over than in dictating the precise words of Scripture. It does not appear to us to be necessary that, in order to secure the fidelity of a message of respite, that the pardon should be conveyed in the words of the deliverer when he first gave the word of enfranchisement, provided the party thus concerned has the opportunity of examining whether the words used by his amanuensis accurately and unequivocally convey his meaning. Hence, if, before the holy Scriptures were suffered to become the text of the law to the Church of God, the third Person of the adorable Trinity had accredited them as the living oracles of Jehovah, it does not seem to affect the sacred character of the language of that book, whether the holy men who wrote them were fully cognizant, by inspiration or otherwise, of the facts they had to tell, and were in their narration effectually watched over by the infallible Spirit of Truth, or whether the Holy Ghost literally supplied, by direct inspiration, every syllable and particle of the sacred narrative. In either case the signet of infallible truth is indelibly stamped on the ascertained originals of Scripture; and while on the latter supposition, what the late excellent Bishop Jebb beautifully terms "the *economy of miracle* observable in God's dealings with mankind," would seem to be lost sight of; in the former method we appear to discern a mode of operation every way accordant with, and analogous to the usual plans of the Most High. We most sincerely believe that the Holy Spirit was *busy*—if we may be allowed the expression—with every line of the inspired canon; but then it seems to us to be more consistent with the general harmony of divine Providence, to suppose His office to have been rather *corrective* than *suggestive*, as far as the bare words of Scripture are concerned. That is, we would suppose that God would specially provoke certain persons to undertake the preparations of the writings which were hereafter to be the rule and guide of the Christian's faith, and that then He would exercise an untiring vigilance, so that no single expression of equivocal import should be allowed to appear in the holy page to perplex the inquirer after sacred truth. Perhaps this may be all that Mr. Parkinson means by the words "*substantial verbal*

accuracy," to which he betakes himself as a sort of refuge from the legitimate consequences of the rigid verbal theory. We are, in fact, at a loss to assign any precise meaning to the purpose which Mr. P. sets himself, when he says at page 55, "I trust it will appear in the sequel, that, whatever different degrees of inspiration might have been vouchsafed to the several instruments of revelation, the Scripture report of the original promulgation of that revelation is not only accurate, but, in the substantial sense of the word, verbal." If all that our author means to assert by this is, that the Holy Spirit would protect the several penmen of inspiration from using words which would obscure their purpose, and render their meaning equivocal, if not unintelligible, then it would appear that a more cumbersome machinery has been employed than the point to be established seems to require; while, on the other hand, if the reverend lecturer is an advocate of the rigid verbal theory, he seems to have provided a loophole for escape hardly consistent with a resolute confidence in his own position. From a passage at the bottom of page 56 it would appear, that the lecturer has no more in view than the condemnation of the lowest of the rationalistic writers, since a man may be a long way off admitting plenary direct verbal inspiration, and yet shrink with becoming horror from alleging that the sacred writers recorded their statements without "*any guidance or control.*"

Let, however, our author speak for himself.

"We think in words." No one has any very distinct notion of the sentiments of his own mind so long as they are permitted to float about in vague generalities, and have not been clothed in the definite shape of language. And, even then, whether they at all realize his own conceptions of them depends entirely upon the phraseology in which he is enabled to clothe them; a single inappropriate, or even misplaced word often giving an altogether different complexion to the sentiment which it is intended to embody. And if this be true of our own ideas, how much more is it true of those which belong to another; and if we cannot realize, even to ourselves, notions which originate in our own minds, without the help of language, how can we, except through the same instrument, receive them from an outward source, or, still more, convey them accurately to others? Precision of language is not only a mark, but it is also an instrument, of precision of thought; and if it be indispensable for even the ordinary intercourse between man and man, how much more is it requisite when we treat on subjects which in themselves are as abstruse as they are important?—Pp. 57, 58.

Now this may be all true enough, and yet in no way affect the real question at issue. A mind hallowed for the contemplation of heavenly things, and imbued with truth, might as infallibly convey that truth, under the protection of the Holy Spirit, as if he were under the immediate coercion of the same adorable Being. At page 59 we have the following:

Confining our attention, for a moment, to the Gospels, it is at once evident that they could not possibly have been written without the aid of inspiration.

Whether we consider the condition of the authors, the times when they were composed, or the nature of their contents, it is clear that the human intellect alone could not have produced them in such a shape as to command our unreserved credence and respect. But if the Holy Spirit interfered at all, why not effectually? If we allow that Mark and Luke, not being eye and ear witnesses, would require supernatural assistance as to the matter of their books, it does not seem any very additional degree of credulity to suppose that they had similar assistance as to the manner of composing them. If St. John required such aid, as he must needs have done, to recall, after so long an interval, the conversations which our Saviour had with the Pharisees and his disciples—conversations given with the greatest minuteness, and in themselves of the utmost doctrinal importance, why should we suppose that he was not enabled to do that in which their main value consists, viz. to give them exactly as they were first uttered? It was, indeed, one of the predicted offices of the Holy Ghost, that he should give this power to the apostles: "He shall bring all things to your remembrance, whatsoever I have said unto you:"* and if the apostles remembered "what he said," doubtless they would not fail to record it exactly as it was spoken.

Another probable argument in favour of verbal inspiration, *in all cases*, is, that we know that it must have taken place *in some*, viz. when the knowledge of the language itself was communicated by inspiration. Here every word was the direct suggestion of the Holy Spirit; and it would be a gratuitous limitation to the operations of that Spirit to suppose that he who supplied the words did not also direct and regulate the use of them.—Pp. 59—61.

Now we cannot but think there is here a considerable portion of gratuitous assumption. We do not say that it is *untrue* assumption, but still we think we are justified in withholding from it the title of *proof*. Imprimis, the *if* relating to Mark and Luke involves somewhat more than the similarity between the gospels of Matthew and Mark, and the history of the life and companionship of Luke and the first few verses of his gospel *compels* us to admit; while the same little word relatively to St. John would have claimed more ready assent, were we not warranted in concluding that there was something possibly to be heard on the other side, since John was the "disciple whom Jesus loved;" he who leaned on Jesus' bosom, and therefore, not unlikely to treasure, with scrupulous jealousy, the words of his dear master, even if St. Paul were the only one of the apostles who had his note books.†

Again, at page 68, our author says,

All we contend for is, that in whatever tongue a divine author wrote, whether in his own native dialect, or in a language communicated from heaven, he was so far guided by the Holy Spirit, as to be directed to the use of such expressions as could not possibly misrepresent his meaning.—Pp. 68.

Now, why would not the security of protection from error be enough?

* John xiv. 26.

† "But especially the parchments τὰς μεμβράνας, a Latin word again, made Greek, signifying the skins of beasts smoothed, dried, and fitted to receive writing on them, which we call parchments. These, as learned interpreters generally conclude (nor can it well be otherwise imagined), were St. Paul's Adversaria or Commonplace Books," &c. *V. Est. et Grot. in loc.*—Bishop Bull in a Sermon on 2 Tim. iv. 13, entitled, "Human Means useful to Inspired Persons."

Surely it will be enough for the purpose which Mr. Parkinson has it in view to establish, if the case were stated thus—"he was so far *watched over* by the Holy Spirit, as to prevent his using words which could, by *fair construction*, misrepresent his meaning." It will be seen that our view affects two portions of the lecturer's statement. In the first place, we presume the part taken by the Holy Spirit to be indirect rather than immediate; and we supply the ellipse which the remark "could not possibly misrepresent" requires, in order to make it harmonize with the actual state of the case. The objection which arises to the rigid verbal theory, from "the differing accounts which are recorded by different writers of the same transactions," is not disposed of satisfactorily to our minds, and what is done appears to us laboured. But our readers shall judge for themselves.

The next objection is of a more formidable nature; and rests upon a fact concerning which there has been much learned controversy. We refer to the differing accounts which are recorded by different writers of the same transaction. These, it is said, while they do not affect the general fidelity of the statement, are inconsistent with the theory of verbal inspiration. We may reply, that, when they occur in the record of what was *said*, they are equally inconsistent with *accuracy*; for the truth, in that case, can be but one. When, however, these differences are minutely examined, they will, in general, be found to be such as do not affect our proposition; which does not exclude the use of terms perfectly synonymous—or the change, either by omission or addition, of some circumstance which was important to the object of one writer and not to another—or a variation in case or tense, which the structure of a sentence might render necessary. Differences like these, and they are the main differences, prove nothing against the theory that each writer was guided, as to substantial verbal accuracy, by the Holy Spirit of God. With respect to the differences,—minute, indeed, but still obvious differences,—which exist in the reports which three of the evangelists often give of the same discourse of our Lord, and which prove that they cannot all be verbally correct—the best answer seems to be that none of them could by possibility be so. The language which our Saviour spoke was not Greek, but Syro-Chaldaic; the gospel accounts, therefore, are necessarily but translations; and, viewing them in this light, it would seem that, instead of stumbling at their minute discrepancies, we ought to trace a higher power than merely human knowledge and care, in their most wonderful agreement! When have any other translations, made independently of each other, agreed to the same extent?—Pp. 68—70.

Now, in the above extract there is an instance of the refuge in "the substantial verbal accuracy," and but an insufficient reason why plenary inspiration should not be consentaneous in the several passages. Again, the cogency of the following is lost upon us.

It cannot be denied, then, that the mind derives a degree of comfort and assurance from contemplating the word of God as being the product of substantial verbal inspiration, which is seriously impaired by any lower view of the subject.—P. 71.

If we are sure that there is no error, and that there is no wrong word, there is as much "comfort and assurance" in this conviction of the infallibility of the written word, through the *watching* power of the

Holy Spirit, as there can be in knowing that the Holy Spirit has been directly suggestive, and that each correct word, and each right phrase, has been the result of immediate supernatural interference. We agree with our author that the objection derived from the depreciation of faithful translations is altogether futile; and if this was all that the theory of verbal inspiration had to contend with, its triumph would be easy; but we confess we agree much more nearly with what Mr. Parkinson has succeeded in establishing, than in what he in places seems to labour to prove. We are glad we have done with this lecture, for we cannot but suspect ourselves when we find ourselves complaining of the clearness or logical accuracy of a writer so uniformly lucid, and so rigidly consequential and deductive as Mr. Parkinson. The following remark is itself proof of a master mind.

It would seem as if freedom from the shackles of Creeds and Formularies gave less liberty to the mind than might have been expected. Men without the control of system advance like men in the dark—*afraid* of obstacles because they *see* none!—P. 75.

Most heartily do we concur in the following; and with this extract we close this article.

Finally, we would guard against a misconception to which the doctrine we are advocating may be liable, and which, sometimes put upon the language of Scripture by those who entertain less definite notions as to the extent of its inspiration, has often led practically to very injurious results. The error we allude to, is that of supposing that the words of Scripture, simply as being so, convey a meaning, and exert an influence on the mind, beyond the same words when used by an ordinary writer; as if they possessed within themselves a certain magical power in addition to their simple signification, and could still work miracles, like those by whom they were first composed. This is the language, not of reason or Scripture, but of superstition and fanaticism. The Scriptures, now, differ in nothing from the ordinary language of *truth*. They are subject to the same rules of interpretation, and are open to the same abuses from ignorance or mistake, as merely human compositions. It is through the Holy Spirit, indeed, that they will be enabled to make us wise unto salvation—but that Holy Spirit is not resident *in them*, but must be sought for, in the use of the Scriptures as of every other means,—through diligent study, unshaken faith, and fervent prayer.—Pp. 76, 77.

Our next article will embrace Lectures IV. and V., on Creeds and Articles of Religion; and we promise our readers much pleasure, and a high intellectual treat in the passages we shall have to quote.

ART. II.—*The Difficulties of the Church: A Visitation Sermon, preached at the Parish Church, Ware, Herts, April 30, 1839. By WILLIAM J. IRONS, M.A. of Queen's College, Oxford, Rector of Reed and Barkway, Herts. Published by request, London: Rivingtons. Pp. 27.*

IT always affords us pleasure to meet with a new work from Mr. Irons's pen, because we may be pretty sure it will commend itself as the fruit of learning, talent, and high principle. The "Visitation Sermon" now before us is decidedly no exception. In the first place, we would venture especially to recommend the author's *object* to the consideration of such of our brethren as are called upon, by their bishops or their representatives, to preach such discourses.

It seems [says Mr. Irons] to be our peculiar duty, on such occasions as the present (which, unhappily, are almost the only occasions on which the Clergy now meet together as a body), to contribute somewhat to the mutual strengthening of our hands and encouragement of our hearts, in the arduous work to which we are devoted, and in the prosecution of which we are surrounded by various enemies on every hand. Putting from us all too anxious thoughts of the future, if we rightly bear in mind that our blessed Master "told us before" of the perils "of the latter days," we shall feel that there is nothing in them that needs shake our faith, or make us "afraid with any amazement."—P. 9.

The text selected is St. John xvi. 4, "These things have I told you, that when the time shall come, ye may remember that I told you of them." The line of argument he has adopted is to show that, as on the one hand, the present condition of Christianity, as objected to by the infidel, is no objection at all, because it was foreseen and foretold, so neither, on the other hand, is the condition of the Church catholic any "presumption against her possession of the divine powers and prerogatives" claimed for her. But we shall let the author speak in his own words. After having made some able and well-reasoned observations on the case as it stands against the infidel, he proceeds—

I need scarcely remark, that what was *supposed* to be an objectionable fact, and hostile to the claims of revelation, since it turns out to be a *propheesied* fact, is not only no *objection*, but may even take its place among the evidences of the faith. Nor can any fair reasoner leave it out of consideration, as one of the remarkable facts of the case under review. Christianity began (strange as it may sound to the infidel) with foreboding its own ill success among men! The prophecy itself is sufficiently striking; but our Lord is very explicit also in our text in declaring the *intention* of the prophecy, viz. the sustaining of the faith of his disciples. But here we must now leave the argument with the sceptic, and turn to the half-sceptic, or sectarian, to whom our next argument is addressed. There are many who *go with us* in not thinking the unsuccessfulness or corruption of Christianity to be any disproof of its claims as divine, who, nevertheless, *with singular inconsistency*, urge precisely this, the infidel's argument, against the reality of the divine claims of the Church catholic to her high spiritual powers and prerogatives. And now, to these inconsistent half-believers,

I will desire to show, that the present condition of the Church, as an institute, is no presumption whatever against her possession of her loftiest endowments of invisible grace.—Pp. 17, 18.

Recommending the Sermon to general perusal, we shall content ourselves with transferring to our pages the following forcible and eloquent appeal with which it concludes :—

There is an air of security and calm triumph in the divine words, which cannot but thrill the Christian's heart, *while* he looks (but *no longer*!) not "at things that are seen, but at the things that are not seen." This is not the language suitable to those who would make the Church conform its doctrine or practice to the world, and so avoid offence. Surely we have no dangerous principles in our religion which we must so guard as 'not to act upon them! We can have no parley to hold with the world's calculations,—no compromise of principle,—no lowering of doctrines for the world's convenience. If troubles come, surely we have not to sacrifice truth to avoid them. Christ hath told us to *expect* them; to "remember that he told us of them;" and "in patience possess our souls." This calmness alone befits us as a Church. Any fear or trepidation which we may manifest,—any yieldings of the eternal verities which we are pledged to defend, may injure ourselves indeed (and nothing else can injure us), but can never touch the security of that heavenly community, the Church catholic, of which we now are part:—against that "the gates of hell shall not prevail." Certainly your position (whether viewed from without or within) seems one of much peril at this time. In many temporal arrangements which concern our branch of the Church, as the great body of us have been allowed no voice, so on us will not rest the heavy responsibility. But there can hardly in any times, however bad, be a concession (either to the envious arrogance of the Romans, or the more envious sneer of the sectarians) of our spiritual prerogatives and claims, handed down from an unbroken apostolic ancestry of saints and martyrs; of these, I say, there can never be surrender without the individual guilt of individual concurrence. And be it remembered that if *we* surrender them, they will not perish, they will pass to others. Efforts truly will not be wanting (even if they now are) to accomplish this. Our enemies will indeed have cause to rejoice, that we at last are removed (if we are), from the rock whence the sixteenth century could not shake us! Our people will have to charge on *us* their ruin. And will not our Lord make inquiry of us, ere long, concerning these provinces of his spiritual empire, over which we ought to have ruled, as he has made us rulers?

Reverend brethren, we have much need of sober caution, as to what we may be urged to do, or not to do; to say, or not to say. Trusting his over-ruling care, let us remember our Lord's forewarning of the troubles of the "latter days." Amidst the world's confusions a Church should be seen self-possessive; moving heavenward with firm step, as already conscious of victory. It is plain that there may be temptation for us to accommodate ourselves or our principles to an ungodly world; and, if so, we should be awfully forgetful of our position as a "CHURCH"—a distinct and heavenly polity, and we *may* be (which God forbid!) cutting ourselves off, ere we are aware, from the body of the Church catholic, and be consumed with her enemies, when the last judgment fires come down!

"Wherefore, brethren, we, having received a kingdom which cannot be moved, let us serve God acceptably, with reverence and godly fear; for our God is a consuming fire."

ART. III.—*A Charge delivered to the Clergy of the Peculiar Jurisdiction of the Dean of Chichester, at the Visitation holden in the Cathedral, May 21st, 1839. By the Very Rev. GEORGE CHANDLER, D.C.L. F.R.S., Dean of Chichester, and Rector of All Souls, St. Marylebone. Published by request. London: J. W. Parker, 1839.*

"ANOTHER benefit which the legislature might at once effect," observes Mr. Henry Wilberforce, in his admirable Essay on the Parochial System, "is the abolition of *peculiar*s. These anomalies are, in truth, remnants of popery. Exemptions from episcopal jurisdiction were granted to different orders by the popes, who thus obtained for themselves an independent empire in the heart of every church. They are of course inconsistent with Church principles, especially when they assign to the accredited possessor of certain property some of the highest offices of ecclesiastical jurisdiction. They are mentioned here, however, because they are a very important violation of the parochial system."* Such is the history given by a very sound churchman of the origin of those peculiar jurisdictions, the possession of one of which by the Dean of Chichester, has given Dr. Chandler the opportunity for delivering the Charge now before us. We shall not here dwell on the desirableness of abolishing these anomalies, which seems scarcely, if in any case, to be denied or disputed; nor shall we enter on the question as to whether the legislature is the authority to which such a change in the Church can be rightfully entrusted. We would only remark, that we are not sorry that their continuance has given occasion to the valuable observations contained in the present Charge, of which we propose to give our readers some account.

The Dean commences with taking a general review of the chief "measures" which have in late years "emanated from public or from parliamentary authority"—as the appointment of "the Royal Commission for ascertaining the real amount of the revenues of the Church;" "the equalization of several dioceses of England;" "the Tithe Composition Act;" "the Registration and Marriage Acts;" "the Plurality and Residence Act," to several of which a more favourable character is given than we must own we can bring ourselves to award them. Of the evil tendency, however, of "the Registration and Marriage Acts," (except so far as the former may lead the clergy "to make the holy sacrament of baptism better understood and regarded by the people, not merely as a process by which a distinguishing name may be given to their children, and their birth may be legally certified, but also as a means whereby high and spiritual benefits are conveyed to their souls,") and of "the harsh spirit that pervades several of the enactments" of "the Plurality and Residence Act," the Dean speaks decidedly in language of disapprobation and regret.

* "The Parochial System; an Appeal to English Churchmen," p. 115. Rivingtons.
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As proofs of the disposition of the Church to rely more on "her own intrinsic strength," since "much external support, on which she was wont to lean," has been "withdrawn," attention is next drawn, in very just terms, to the exertions made and making amongst us "to meet the tremendous deficiency of our Church accommodation," to provide a supply of additional Curates, more especially in populous places, and to improve and extend the education of the young in the middle as well as amongst the labouring classes,—subjects to which we need not here further refer, as presenting any thing of a character very peculiar to the case before us. We may also pass without public notice the establishment of a College for theological students in connexion with the cathedral at Chichester, and the opening of the cathedral library to the clergy, as we have already * quoted the passages of this Charge in which the Dean so appropriately alludes to them.

We are so much gratified by the following able, just, and cheering review of the more recent history, and present prospects of the Church amongst us, that, though somewhat long, we are tempted to transcribe it. We have pleasure in recognizing in it a reference to the "Tracts for the Times," in tone and sentiment not altogether unlike some remarks on them which lately appeared in our own pages.†

The importance of one other passage pleads hard for its insertion. It refers to the best course to be adopted under the Church's trials.

I cannot help observing, as among the signs of the times the most encouraging, not only increased exertions within our own body to maintain ourselves as an establishment, but also a manifest demonstration of an improved understanding on the true nature of the church of Christ. There can be no question that low views respecting the character and constitution of the Church too long prevailed among us. Neither would it be a difficult task to trace at length the causes that so lowered our views. But the fewest words may suffice. After the termination of the tremendous contests respecting Church doctrine and Church discipline, which, mixing themselves up with political questions, had embroiled the nation in civil war, the parties sought repose in quiet and inactivity. Then followed a time, occupying the close of the seventeenth, and the greater part of the last century, when the standard of public opinion, and the general principles of men who were invested with authority, and gave the caste and colour to their age, were lamentably debased; and the Church, in close harmony with the State, was low in principle, low in its tone both of doctrine and discipline. One by one she saw, and saw without a struggle, her rights and privileges abridged,—the terms on which she united herself with the State violated,—and herself reduced to be little more than a mere instrument and engine of civil government. If, during this period, a few notes of a higher sound were occasionally uttered, they were lost on ears little accustomed to hear and understand them. The first movement went to revive some of the peculiar and distinguishing *doctrines* of our holy faith, which had been too much left out of sight, by a system of teaching, that had well nigh substituted ethics for theology, Seneca and Epictetus for Christ in our pulpits. But in matters that concerned the visible constitution of the Church, she still slumbered on, under the benumbing influence of friendly governments, till she began almost to forget herself and her heavenly origin. When this friendship was at length withdrawn from her, she at first felt herself astonished and bewil-

* CHRISTIAN REMEMBRANCER, No. IX. p. 546.

† Ib. 513, 14.

dered. The props on which she had so long leaned being withdrawn, she hardly knew for a while how to use her own limbs. But by degrees she recovered herself. She learned to feel her own strength, and to look to her own resources. She became sensible that, however desirous to act in unison with the state, however gratified for any kindness rendered her by the state, she could boast of an independent origin, and could, as she had before done, exist in a state of independence.

This change of feeling, this mighty movement in the minds of Churchmen, *was the natural and spontaneous effect of the altered circumstances* in which they were placed. I should be sorry to connect it, even in idea, with any particular publications of the day, because this would mix us up with all the doctrines and opinions therein maintained. On many of those questions we may entertain sentiments variously modified; and yet there shall remain certain cardinal truths, on which, as Churchmen, we now can hardly differ, although they have arisen, of late, almost as novelties to our consideration. We have learned to look more steadily to the Divine Head of the Church, and to its foundation on a rock from which it shall never be dislodged. We have learned to look more closely to the origin of our own branch of the Catholic Church, and finding that it was founded on primitive usage, before the corruptions of Romanism had taken effect, we assert more boldly its independence and its antiquity, as well as its purity and its consonance with Scripture. We have learned better to value and more firmly maintain the dignity of our orders derived from the bishops, who are themselves descended in an unbroken and uninterrupted succession from the Apostles; and we have learned to insist more strenuously on the virtue and efficacy of the holy sacraments, administered by those to whom the office of imparting them has been duly communicated.

These are grand, fundamental, essential points, common to us with every other true branch of the Holy Catholic Church of Christ; and to any who will assist in resuscitating them in our minds, and fixing them in our attention, we owe our grateful thanks. But together with these more universal truths, there seems also to have been a considerable revival of some others of a more national and local character, and I may say, more immediately and visibly practical in their nature. Among other things, it has been brought more forcibly than heretofore to our recollection, that there are certain rites and ordinances of our Church, which we are bound to keep,—certain rubrics, which we are sworn to observe,—certain canons, which if they want the sanction of parliamentary authority to bind the people at large, are obligatory, at least upon the clergy. Now, if I admit that there is such a thing as virtual legislation, and that regulations, which have long fallen into disuse, and ceased to be enforced by those to whom that authority is committed, may be considered as tacitly abrogated, I must add that this doctrine should be propounded and received with extreme caution, and with serious misgivings as to the dangerous consequences to which it may lead. On the other hand, I am ready, without the slightest hesitation or reservation, to admit that usages, which have long ceased to be practised, should not be revived without a due consideration of the feelings of our people. Still there are many points which no desuetude can justify us in considering as altogether obsolete, and with respect to which there can be no reason why they should not again be brought into practice. I will specify a few; and when I mention, first, a strict adherence to the rubrical directions of our Prayer Book, I mention a point that may be urged without any qualification, without any allowance of caution or delay, where it is not already in use. Let me next remind you that our Church has a Morning and Evening Service,* which she requires to be performed in every one of her holy temples; and, although it may be true that this daily repetition of prayer might impose on the clergy a burden little likely to be repaid by the number of persons who would attend, (particularly where there is a cathedral

* Dr. Chandler has published, (John W. Parker, West Strand,) in a cheap form, a Sermon preached in Chichester Cathedral, urging attendance on "the Daily Service," which we beg to recommend most warmly to our readers.

in which the service is duly performed,) I still cannot see why it may not be given once or twice in the intervals between Sunday and Sunday, for the sake of those to whom the Choral Service is less acceptable; and, at all events, there can be no reason why the ancient usage of observing the days set apart for the commemoration of the Saints and Martyrs should not be maintained, or, if neglected, revived. With respect also to the Sacrament, I am satisfied that the most beneficial results would be visible if the parochial clergy, especially in the smaller parishes, where it may be more conveniently done, would administer baptism in the face of the congregation, after the Second Lesson; and as little am I doubtful that the best consequences would ensue if the Sacrament of the Lord's Supper were, if not every Sunday, yet more frequently administered."—Pp. 23-27.

The importance of one other passage pleads hard for its insertion. It refers to the best course to be adopted under the Church's trials.

I would repeat my conviction, that even with the single view of winning the respect and support of the country, our wisest and surest course is to avoid any thing like a surrender, whether of our principles or of our rights;—a course by no means incompatible with personal courtesy, and gentleness, and charity. But, I must add, if we would act thus firmly, we must also act with *united* force, and with force *regularly* applied. Internal divisions and irregular action are the two surest processes to bring any society, sacred or secular, to ruin. On a calm review of the general state of our Church, I must express my hope and belief that some differences of opinion, which have too long prevailed among the Clergy, are now much on the decline. I am sure that they exhibit a greater disposition to conform themselves to the proper laws and regulations of our ecclesiastical system. I would then, as my most deliberate, most solemn, piece of advice, say, Persevere in this course; act with *united and concentrated* efforts; and that you may be able to proceed thus in concert, act *conformably to rule and discipline*. It has formerly been remarked, that there never probably was a religious body less in the habit of pursuing a regular and combined plan, than the Clergy of the Church of England. While the Romanists are under the strictest regulations; while the Protestant Dissenters of every denomination have their conferences and meetings, in which they have the opportunity of interchanging their ideas and combining their movements; we have been too apt to act in small platoons, in unsupported divisions; and to this unwise course of proceeding we may look, beyond almost any other cause, as a source of our past weakness. But although, in order to produce combined action, it seems desirable that the Clergy shall hold frequent and confidential intercourse among one another, I would, on the other hand, remark, that such intercourse should be properly ecclesiastical. The practice of particular individuals meeting together, merely because they may be attracted by the sympathy of personal habits and common opinions, seems to be calculated chiefly to rivet them in their prepossessions, to estrange them from the rest of their brethren, and to form them rather into religious partisans, than into Churchmen united by the profession of a common faith in one fellowship and communion. Whereas, if they meet together, according to ecclesiastical principles,—as Clergymen, for instance, of the same archdeaconry, of the same rural deanery, of the same city or other congeries of parishes,—then, independently of the general advantages of observing order and rule, they all come together into friendly contact and communication, they learn better to understand and appreciate each other; they find that the differences which may once have seemed to separate them are less serious than was supposed; each may receive and communicate useful suggestions; and all these varying shades of opinion and practice are blended together into harmony, and beauty, and usefulness. And with this view, I cannot but rejoice that our Bishop has revived, in this diocese, the ancient office of the Rural Deans, as being calculated to afford advantages in many ways, but in none more than in bringing the Clergy together, in an authorized manner, to concert measures for their common advantage, in the discharge of the pastoral duties severally committed to their hands.—Pp. 29—31.

ART. IV.—*Strictures on "An Address delivered on occasion of Laying the First Stone of East Parade Chapel, Leeds, on Monday, Sept. 2, 1839, by the Rev. John Ely."* By GEO. AYLIFFE POOLE, M.A., Incumbent of St. James's Church, Leeds. London: Burns. T. Harrison, Cross, Leeds. 1839. 8vo. Pp. 76.

THE name of the writer of these "Strictures" is sufficient to procure for this pamphlet an extended circulation among churchmen, and to ensure their attentive consideration by such. Mr. Poole is well known to the theological world by several previous works; and the present publication, though called forth by an occasion almost beneath the notice of the reverend gentleman, is every way worthy of his well-earned fame. It appears that Mr. Ely is a minister of the sect of the Independents, and that being concerned in laying the foundation stone of an edifice to be raised in honour of the Diana of modern idolaters of systems, he took occasion to heap censures on the Anglican Church. We can recollect the time when the teachers of heresy were content to talk in the strain of apology when adding to the number of their schools and meeting-houses; but now times are altered, and such persons no longer seek to convince the credulous that they only claim, and only seek, to be *pares inter paribus*. The sermon preached in Liverpool this year, by the ex-president of the Wesleyan Conference, is an instructive document on this point; and we purpose, in a future number, to lay bare the hollowness, and Popish pharisaism of this sect, whose pride it is to be a hundred years old! For the present, however, we must direct our attention to Mr. Poole, and the poor fly he has broken on his powerful wheel. We have reason to believe that Mr. Ely is a well-intentioned man; but the arrogance, and ignorance of his address is beyond conception. That address is, however, very roughly handled by Mr. Poole, and the impertinence of his assumptions is well exposed. When we read of the doings of dissenters now-a-days, we are involuntarily taken back to the days of the founders of the several schisms which now compete for mastery among themselves, while they, for political purposes, are banded against the integrity of that branch of the holy church, universal and true, which is, by God's grace, planted in this kingdom. We cannot but recollect the solemn protests under which many of the dissenters of other days entered upon their venturesome course. They appeared to be actuated by a holy though misguided impulse—would we could transfer the praise from them to their followers! * But this we are forbidden to do alike by honesty and

* We are aware that it is unfair to include the Wesleyans in this censure; for they are not joined to the ranks of other seceders in a crusade against the Church. No; they are more formidable because more covert foes, as our review of the ex-president's sermon will show; but they depart most grievously from the express injunction of the man they have this year canonized as their founder!

candour. We are fallen upon evil days, and the chief pride of certain spiritualists seems to be the defence of the sin of schism, and an inflated disregard of the apostolic denunciation uttered against those who dismember the body of Christ. There is, however, one redeeming feature in the aspect of the present controversy. The various dissenting bodies are beginning to feel their want of spiritual authority, and they do not conceal their uneasiness at its absence. They manifest great impatience at the "usurpation of dominant authority," and the "assertion of apostolical privileges," and the "conformity to the primitive model," which the true-hearted sons of the English Church are everywhere claiming for their spiritual mother. This drives them to an appeal to history, and antiquity; and before this tribunal the schismatic community are brought, only to fall. The sect to which Mr. Ely belongs can least of all abide the test of the past.* And yet Mr. Ely strives to affect to court the testimony of history—with what success, and what fidelity, let the following verbatim statement of Mr. Ely testify:—

The ancient Britons worshipped, with servility and terror, gods of ferocious attributes,—groaned beneath the yoke of Druidical superstition,—and performed rites of cruelty, making every streamlet that flows into the Aire, red with the blood of human sacrifice. Subsequent races yielded successively to the superstitions of Pagan Rome, and to the authority of Papal Rome; and under the latter, a nominally Christian people delegated to the priesthood the services of religion, and bowed conscience to the dictation of that priesthood. The Reformation was speedily followed by the Puritan and Nonconformist conflict; and, in the days of the second Charles, several clergymen of the neighbourhood were silenced, among whom may be distinguished Robert Todd, who, after having heroically discharged his offices during the horrors and perils of the plague, was expelled from his pulpit at St. John's, and died broken-hearted in the space of two years. The first regular Nonconformist congregation was gathered not far from this spot, under the pastorate of Stretton, the friend of Manton; and the first Congregationalists erected a house of prayer shortly afterwards on the opposite side of the town, and enjoyed the ministry of the pious Whitaker during a period of more than thirty years. In the days of Britain's religious declension, it pleased God to raise up Whitefield and the Wesleys, who visited Leeds with their evangelical and stirring ministrations. The work commenced in this vicinity by their instrumentality, was carried forward by the zeal of Nelson and Edwards. The latter was a convert of Whitefield's ministry, and laboured for a time among the Methodists; but he became eventually the pastor of the first congregation of modern Independents, for whom White Chapel was erected in the middle of the last century. A second Independent chapel was erected towards the close of the century,—a structure whose ample and stately proportions, and whose handsome elevation do honour at once to the taste and enlargement of the men that projected the undertaking. I speak of Salem Chapel, for many years the blessed sanctuary and home where that community has worshipped, for whom these foundations are now laid. Since Salem Chapel was built, several sister churches have been formed, and several spacious sanctuaries have been erected for their use: six Independent congregations now assemble regularly within the precincts of the town.—P. 3.

* The reader is here recommended to consult the *decisive* statements of chapter ii. in "The Doctrine of the Apostolical Succession," an invaluable work from the pen of the Hon. and Rev. A. B. Perceval.

We wish we could find space for Mr. Poole's most overwhelmingly convincing counter historic statement. We must content ourselves with the following passages.

The Church of England, or that branch of the Catholic Church established in this realm, was still farther tried, purified, and established, by the persecutions which she suffered under Queen Mary, and under the Protectorate, with the long preceding and subsequent influence of various sectaries. During the great rebellion, while treason and murder, and every licence that can be imagined, were sanctioned by the name and pretence of religion, the same authority that spilt the blood of a royal martyr, deprived *seven thousand* clergymen of the Catholic Church of their cures, and obtruded upon the people certain [so called] clergy of a new sect. The faith and patience of the saints were thus greatly exercised, and the principles of the Catholic Church found many to maintain their soundness and divine authority with unanswerable arguments;* and many to exemplify their effects upon the heart and actions of christian men, in a holy life devoted to the offices of piety and of beneficence. This very town affords a remarkable instance in John Harrison, the munificent founder of St. John's Church, and of a hospital and school. This noble benefactor to the town of Leeds, and to his nation and people, suffered, under the merciless Presbyterians of the Commonwealth, the sequestration of the honourable profits of forty years' business as a clothier. His loyalty to his prince, and his devotion to the Church, marking him out as one of the fittest objects of their ungodly and irreligious rage. "His last years were oppressed at once by bodily weakness, by anguish of heart, and by loss of fortune;" and he who had expended £6,000 in works of public beneficence, was left to die in penury and neglect.

It was the most simple justice that a plain man can conceive, that the intruders into the ecclesiastical benefices of churchmen under the Protectorate, should be forced to resign their usurped positions, when the State was again able to hold the scales of justice between man and man, with a firm and even hand. This is so, even putting aside the question, Which is the true church? even supposing that the Anglican Church, and its Presbyterian or Independent opponents, were all equally right, or all equally wrong. But forasmuch as we cannot admit this, since it would go to prove that no Christian that ever lived before the fifteenth century, *ever was* right, to imagine that the Presbyterians or the Independents *could be* right; it became not merely a matter of simple distributive justice to the deprived ecclesiastics, to put them again in possession of their usurped rights; but a sacred duty to the Divine Head of the Church, to restore to the people the doctrine and the sacraments, which had been taken from them.

This was done, however, with a mild and gentle hand, *comparatively*: I mean in comparison with the exercise of an usurpation of the same authority by the Presbyterians: for the number of ejected churchmen had been *seven thousand*, the number of these intruders who were afterwards put out of their benefices, was but *two thousand*!—Pp. 7—9.

* * * * *

I again repeat, that I deny not to some of these men good intentions, and personal purity of life, always excepting that they were involved in the sin of schism. But whatever was their good they were originators of separation, and

"The evil that men do lives after them;

The good is oft interred with their bones,"

a truth exemplified with melancholy force by the case of John Wesley, who

* As, for instance, the royal martyr King Charles. See his most interesting Correspondence with Henderson, a Presbyterian divine, just republished in "The Voice of the Church."

became the author of a miserable schism, in a sense in which he himself would have reprobated it as a miserable schism.* The tone and tendency of his proceedings, which were bad, overcame in his successors even that fixed and avowed principle which was good. Even so we too often find it in the world. The gentle unsuspected workings of a temper, or a character, of which we are not even conscious, by their continual operations wear away, or bear down laws, and protestations, and expressed principles, or whatever barriers we may have purposely erected to restrain ourselves from wandering into devious paths.—Pp. 10—11.

Most seriously do we commend the above letter to the Wesleyan body. Mr. Poole now proceeds to demolish Mr. Ely's objections *seriatim*. We transfer to our pages Objection III., and its lucid refutation.

Mr. Ely proceeds to his second specific objection :

"We see such an utter impracticability of discipline within that Church, where every parishioner may claim a right to church ordinances,"—that we must dissent.

Now let us inquire in what sense every parishioner may claim a right to church ordinances :—and we shall find that it is in a sense which the dissenter must strangely overlook, to make the fact an occasion of triumph against the Church.

I repeat, then, with as little reserve as possible, that each parishioner may claim the ordinances of the Church, but not every parishioner is fully informed what those ordinances may be in his own case. I go yet farther, and say that we, not as protégées of the State, but as servants of the Church, claim that as a right, from the burden of which some men seem to think that we would shrink. *We demand* that all our parishioners come to us for the ordinances of the Church, and for all those ordinances ; each, that is, for the particular ordinance which is appropriate to his case. The unbaptized for instruction and baptism ; the notorious offender for rebuke and discipline ; the pious and humble christian for the blessed Eucharist ; and so of the rest. We call upon all those before whom the address of Mr. Ely was delivered, (the ministers of congregations as well as their flocks,) to come to us for the ordinances of the Church, according to circumstances, for the ordinances appointed for catechumens, or for the ordinances appointed for penitents ; that we may eventually admit them to the ordinances appointed for the *τελειοι*, for men in Christ. For to all the Church of Christ hath her appropriate message : to those that are within, and to those that are without her fold. And all those who are baptized are baptized into her

* "I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do all that is in my power to prevent such an event. Nevertheless in spite of all I can do, many of them will separate from it : although I am apt to think not one half, perhaps not a third of them. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more, that I live and die a member of the Church of England : AND THAT NONE WHO REGARD MY JUDGMENT OR ADVICE WILL EVER SEPARATE FROM IT.

Dec. 1789.

'JOHN WESLEY.'

"He was consulted how to proceed with a society who threatened to leave the Connexion, unless permitted to have the sacraments administered by their own preachers. His answer was, 'Modern laziness has jumbled together the two distinct offices of preaching and administering the sacraments. But, be that as it may, I will rather lose twenty societies than separate from the church.' This was only about three years before his death."—*Dr. Pusey's Letter to the Bishop of Oxford*, p. 151.

And see "Reasons against a Separation from the Church of England, by the Rev. John Wesley." Lately republished by Harrison, Leeds, price one halfpenny.

body, or they are not perfectly baptized at all. Every man who has been baptized is baptized into the Church of Christ : every man who is baptized in England is baptized into the Church of England ; not because it is established, but because it is the Catholic Church in this nation,—or his baptism is either wholly null, or as yet imperfect. He cannot avoid this conclusion, for there is one baptism, one faith, one church ; and if baptism admits not a man into *the one* church, it admits him into *no* church. And if it admits him into *the* Church, he cannot by any heresy or schism, or any other act, avoid the claims of the Church upon him. He cannot deny his spiritual relationship. He may become an undutiful son, but a son he still remains. He may become a traitor, but he is still a subject.

Nor do we make the slightest difference in reasoning with a Romanist upon this subject. Not only because his church, not ours, was the schismatical church after the reformation ; but also because the present Romanists are not, ecclesiastically speaking, the descendants of that section of the English Church, which became at the Reformation Romish instead of catholic, since they adhered to modern errors, while the Church herself went back to primitive antiquity and truth. If the modern Romanists in England were the ecclesiastical descendants of those men, their case must be met by different arguments ; but they are, in truth, a faction, originating in papal intrigue in the reign of Queen Elizabeth. Their bishops were, at first, mere obtruders, in the most offensive sense, upon the sees of other and catholic prelates. They transgressed the very first principles, and broke the strongest bonds of church unity, and were therefore plainly in schism. And what was thus evil in its commencement, does not become good by continuing in the same state ; that which was once null, does not by often repetition become valid. Even if (which God forbid), the Romish, instead of the catholic faith, should ever again be the religion of England ; and supposing yet farther, which we utterly deny, that *Romanism* can become *catholic*, without much essential change ;—even supposing these things, the present succession of bishops would not be sufficient to warrant the catholicity or the validity of the orders which might be transmitted through them ; and a new succession should in prudence be obtained from Rome, or elsewhere.*

These remarks are not here introduced apart from the immediate subject of these pages ; nor by way of attacking Rome indirectly. We are obliged to show that our position is good against Rome, to avoid one of two evils : either the direct charge of Popery, which we might not so easily repel, if we were really maintaining our ground against other dissenters, by reasoning which would elevate the Romish sect in England into a true church ;—or the turning against us, by the sects with which we may have to contend, of those Popish arguments to the force of which we may seem to lay ourselves open. No improbable alternative either of them : for no man *need* be ignorant of the Popish origin and character of some of the common arguments against our Church ; and no man *can* be ignorant, if he have but his ears open, of the cry of "*Popery*" raised against the best defenders of our Church against the Papal system, in the present day :—which they share, to their glory be it spoken, with the greater part of the greatest English divines since the Reformation.†—Pp. 16—19.

The following must make a Congregationalist wince. Let the abject *removable-at-will* ministers read the following.

* There are other difficulties attending the orders of the Romish clergy in England, for which the reader may refer to "Palmer's Treatise on the Church of Christ." Part vi. ch. 11.

† The Preface to Dean Stillingfleet's "Unreasonableness of Separation," is so full of proofs of the Popish origin of many of the objections urged by Dissenters against our Church, and of their Popish character and tendency, and also of the general cry of Popery against sound Churchmen, that I only wish it were not too long to be given entire.

Now I affirm that there is in the system of the Independent Congregationalists that which tends to make the exercise of discipline far more difficult than any thing in our position. There is the unlimited and unqualified dependence of the minister on his flock. From this the parish priest, and every Anglican minister in his appointed cure, is wholly relieved : and in consequence it might be expected,—and I do believe that the fact does not disappoint the expectation,—that by him, more than by any other, the reins of discipline are held with an equal hand, upon rich and poor, great and little, learned and unlearned. One or two remarkable illustrations of this assertion occur to me.

King George IV. desiring, in his sickness, to receive the holy eucharist, had appointed an hour at which the Bishop of Winchester should administer to him that blessed sacrament. Through carelessness, or mistake of one of the attendants on his Majesty, the bishop received a summons for half an hour after the time appointed by the king. His Majesty was not unjustly angry with the attendant, but when he seemed to carry his anger beyond the bounds of a christian temper, the pious prelate warned his sovereign of the danger of celebrating the holiest mysteries of our faith in so improper a spirit, and refused to administer the sacrament under such circumstances. His Majesty immediately recalled the attendant to his presence, and it was not until he had expressed his sorrow for his too hasty expressions, that he was admitted to communion.

The Right Rev. the Bishop of London, with similar effect, exercised the like discretion with our present gracious sovereign. Her Majesty was desirous of receiving the Lord's Supper; and being doubtless ignorant that it was only to the sick that the sacrament ought to be administered in private, according to the rites of the church, she desired the Bishop of London to administer the sacrament to her in the palace. His lordship represented to her Majesty the impropriety of his complying with such a request, and her Majesty, conforming to the ecclesiastical rule, received the communion in the Chapel Royal.

These cases surely challenge comparison, both for their propriety and wisdom, and in their results, with the harsh treatment of princes, under the name of discipline, by such men as John Knox, and Andrew Melville. I believe, too, that they really indicate a character which pervades the exercise of the Church's discipline by her servants in general, from the bishop, down to the stipendiary curate in the most retired parish, each in his several and appropriate sphere. This we might expect from the independence of the minister on his flock ; and this I verily believe we find.—Pp. 21, 22.

We had marked several other passages for notice, and have many other remarks to make, which must be delayed to another opportunity. In particular, the *tenderness* of them of the Solemn League and Covenant is beautifully contrasted with the *intolerance* of our Church. The terms of lay communion are very satisfactorily treated, as also the errors which arise from a want of precision in the use of terms on the vital doctrine of baptismal regeneration. We beg to thank Mr. Poole for this able vindication of the character and authority of the Church ; and to express a hope that Churchmen will possess themselves of the pamphlet, as one every way worthy their careful perusal, and free from the mere local allusion of which its title might lead persons to suppose it would be made up. It is a spirited *brochure* of Church principles, characterised throughout by learning, energy, and catholicity.

ART. V.—*Prayers for Plain People; with Directions how to Pray.*
London: Burns. Pp. 4.

THE above are so intrinsically excellent, and so admirably adapted for the purpose for which they were expressly composed, that we feel great pleasure in complying with a request that has been made us, to insert them entire in our pages. They are, moreover, published at so moderate a price (three shillings and sixpence per hundred), that they are placed within the reach of the poorest; and we have no doubt our clerical readers will thank us for introducing to their notice such a practical manual, for those members of their congregations who may be desirous of praying with the understanding as well as with the lips.

1. Christ has taught us when we pray to call God "Our Father in heaven;" therefore we may begin our prayers with some such words as these, "O God our heavenly Father." Recollect he says "*Our* Father," not "*My* Father;" to remind us that God is the father of all, and that we should pray for the good of all men, considering them all as our brethren.

2. Christ has taught us to "seek first the kingdom of God and his righteousness;" therefore we should pray that God will make us good and holy, before we pray Him to give us food, or clothing, or bodily health.

3. Christ has taught us that God "knows what things we have need of before we ask Him;" therefore, though we are commanded to pray, yet we should remember that our heavenly Father knows best what is good for us: and we should follow our Lord's example in desiring that not our will, but God's will should be done.

4. Christ has taught us that the "very hairs of our head are all numbered," and that "not a sparrow" is killed without God's knowledge and permission; therefore we must think that God minds little things as well as great, and that He watches over each of us, so that nothing can do us harm unless He suffers it.

5. We are taught by St. John that "if we confess our sins, God is faithful and just to forgive us our sins;" therefore we should carefully examine ourselves when we pray: we should call to mind all that we have done amiss, and confess our faults to God, that He may mercifully forgive them. But,

6. Christ has taught us that "if we do not forgive others their trespasses, our heavenly Father will not forgive us our trespasses;" therefore we must be careful also to forgive every fault that another has committed against us; and not only to forgive, but as Christ says, to "love our enemies," before we dare to pray to God.

7. Christ has taught us specially to "watch and pray, that we enter not into temptation;" we should therefore earnestly beg that God will keep us both from our own evil thoughts, and from bad company, for fear we should be tempted to commit sin.

8. Nobody can expect further favours, if he is not thankful for those which he has already received; therefore when we pray, we must not forget to thank God; in the morning for having taken care of us during the night past; in the evening, for all the blessings we have enjoyed during the day. And at all times we may specially thank God for his great mercies to us through Jesus Christ.

9. We are particularly directed by St. Paul to pray "for kings and for all that are in authority;" we should not forget therefore to beg God's blessing on all our rulers, both in Church and State; on the Queen and her government, as well as especially on the Bishops and Clergy.

10. We are taught in the Gospel that God will hear our prayers if we ask in His Son's name; therefore we must pray to God through Christ, and trust that

God will receive our prayers for Christ's sake. We may also end our prayers with some such words as these, "Hear me, O God, and grant my prayer, for the sake of Jesus Christ our Lord."

11. Always stop a minute before you begin your prayers, that you may think who it is that you are going to pray to; and at the end of your prayer say "Amen," to show that you are in earnest, and believe that God hears you.

The following Prayers will be found to fall in with these directions, and may be used according as they severally suit the occasions and circumstances in which men pray.

In time of any special distress or need, a person will pray acceptably, if he will but plainly, and in few words, ask God to have mercy on him and relieve his sore distress, or supply his pressing need, for Jesus Christ's sake. Only, let this be done with a feeling of sorrow for sins committed, of thankfulness for such blessings as are still granted, and with humble trust that God will, in all cases, do what is *best* for them that love Him.

As a Morning or Evening Prayer, where there is time for a Family to meet together, the following may be said.

"O God our heavenly Father, sanctify us and all thy people, that we may be holy in thy sight, and may set forth thy glory in the kingdom of thy Son Jesus Christ. Thou, O God, hast seen all our misdeeds, and we confess unto Thee our secret sins. Enable us from our hearts to forgive every one who has wronged or hurt us; and then do Thou, for Christ's sake, forgive all that we have offended against Thee. Thou knowest all our wants, and hast promised of thy great goodness to give us what we need. Grant not what we vainly or foolishly desire, but grant what Thou seest to be best for us in thine infinite wisdom. Watch over us this day [*or, if said in the evening, this night*], and evermore to keep us from all harm; and especially keep us from every temptation to sin. Make us thankful to Thee for all thy mercies in time past; [*if said in the morning, for the rest and safety we have enjoyed during the night;*] [*if said in the evening, for the blessings we have enjoyed this day;*] and, above all things, for our redemption by Jesus Christ. Continue thy favour and protection to us, and send thy blessings of health and happiness on us, and upon all men. Bless all the members of this family. Bless also thine anointed servant the Queen, and all the Bishops and Ministers of thy Church. And hear us, O God, according to thy Son's most gracious promise, and grant this our prayer for his sake, Jesus Christ our Lord. Amen."

When a person would say this prayer by himself, let him put *I* for *we*, *me* for *us*, *my* for *our*, &c.; and instead of the words "Bless all the members of this family," let him say more particularly, "Bless my father and mother, my brothers and sisters, my wife and children," &c., according as he has one or other to pray for.

By persons who are *much* occupied with daily labour, the following short prayers may be used, when there is not time for more.

In the morning, before going to work.

"O God our heavenly Father, look favourably upon me, who have been made at my baptism thy child through Jesus Christ. I pray for thy blessing on all my labours this day. Grant me health and strength to work, and make me honest, and diligent, and faithful to those who may employ me [*or in all my dealings*]. Above all, grant that while I labour for daily food, I may not forget Thee, and that heavenly food which will bring me to eternal life, even the Holy Word and the Spirit of Jesus Christ our Lord, for whose sake I beseech Thee, hear this my prayer. Amen."

In the evening, before going to bed.

"Almighty and merciful Father, who hast made all things, and whose watchful care is over all thy works, I beseech Thee protect me while I rest;

grant me this night quiet and refreshing sleep. Let thine hand shield me in the darkness, and thy presence keep me from all harm. Thanks be to Thee for all the blessings of the day past; teach me to love Thee and praise Thee for them as I ought. Above all, make me thankful for thy mercies through Christ: for his sake forgive me all my sins: and let thy blessing be upon me, and upon my kindred, and on all people whom Thou hast made. Grant this, O heavenly Father, through the same Jesus Christ our Lord. Amen."

To each of these may be added a prayer for God's grace to enable us to amend our lives, such as this following.

"Grant to me, O Lord, I beseech Thee, the help of thy Holy Spirit, that as I grow in years, so I may grow better and more pleasing to Thee day by day. Grant that I may daily become more pure in thought, more serious and sober-minded, more gentle and forgiving, more careful of my duty towards Thee, and in all things more like the example of thy blessed Son; for whose sake I pray that Thou wilt bless me with all heavenly grace, and strength, and bring me, when I die, into thine everlasting kingdom. Amen."

As a Prayer for Sunday (when time may always be found for such a purpose), say the following.

"O heavenly Father, I thank Thee for thy great mercies; for the blessings of health and strength, of food and clothing, of a peaceful and comfortable home, which Thou hast permitted me to enjoy. Specially I thank Thee for this day's rest; for the blessing of thy holy religion; for the ordinances of thy Church; and, above all, for my redemption from the power of sin and death by Jesus Christ. Forgive me, O God, for His sake, all that Thou hast seen amiss in me. Give me grace to amend my life; and by thy Holy Spirit sanctify my heart, and make me holy. Send me day by day such things as are needful for me, especially such good thoughts and desires as will purify and improve my heart. Enable me to perform faithfully and devoutly the particular duties of this day: to be attentive at Church; to pray heartily and fervently; to give thanks and praise sincerely; humbly and unfeignedly to confess my sins; and to listen reverently to the reading and preaching of thy Holy Word. Let thy good Providence keep me both from temptation and from bodily harm, and let thy blessing be upon me, and on all that belongs to me. Bless the Queen and Royal Family; bless the Bishops and Ministers of thy Church, especially him whom Thou hast set to watch over my soul's health; bless my home and country; make us to live together in unity and godly love; and send thy peace and saving health unto all men. This, and all the prayers which are offered up to Thee this day, I beseech Thee to hear, and to grant according to thy wisdom and goodness, for the sake of Jesus Christ our Lord. Amen."

Observe, the Lord's Prayer may be at all times used, as an effectual prayer to God, and it should be used after each of the prayers above given; only, let it be said devoutly, and with special consideration *who* it was that taught it.

A Prayer to be said on entering Church.

"O Lord, while I am in thy house, make me careful what I think and do. 'Be merciful to me a sinner;' and help me both to pray and praise Thee as I ought, forgiving my many faults, for Jesus Christ's sake. Amen."

A Prayer to be said on leaving Church.

"O God, make me thankful to Thee for that Thou hast suffered me, a sinful creature, to pray to Thee, and hast instructed me by the reading and preaching of thy Holy Word. Hear my prayers, O heavenly Father, and forgive my sins, and give me grace to amend my life, and please Thee, through Jesus Christ our Lord. Amen."

LITERARY REPORT.

The Fifth of November; or Gunpowder Treason. By the Rev. T. LATHBURY, M.A. London: Baisler. 1839. 12mo. Pp. 24.

THIS is a well-timed and accurate publication, which, in the compass of twenty-four pages, contains a concise account of the detection of the Gunpowder Treason; the principles which gave it birth; proofs that these are the principles of the Romish church, which consequently is chargeable with the guilt of that transaction; and a brief refutation of the false assertions now (as formerly) made by the papists, that the gunpowder treason was a contrivance of Cecil's, in order to render the papists odious. Mr. Lathbury deserves the thanks of every member of our reformed Church of England, for this very useful tract.

•• We may remind our CLERICAL READERS, that, in the CHRISTIAN REMEMBRANCE for the year 1837, pp. 680—682, we have printed for their convenience the otherwise almost inaccessible Act, 3 Jac. I. c. 2, intituled, "An Act for a Public Thanksgiving to Almighty God, every year, on the fifth day of November:" which Act EVERY MINISTER is required to read "PUBLICLY, DISTINCTLY, and PLAINLY, . . . AFTER Morning Prayer or Preaching."

The Preaching of Christ in the Catholic Church. An Inaugural Discourse, delivered in the Church of St. James, Leeds, on Whitsunday, 1839. By the Rev. GEO. AYLIFFE POOLE, A.M. Incumbent. Published by request, and for distribution. Leeds: T. HARRISON; and J. CROSS. London: Burns. Pp. 16.

MR. POOLE is probably known by some of his various publications, as a sound and able writer, to many of our readers. It appears from the present discourse,

that he has been appointed to the church of St. James, in Leeds; and it gives good promise, from the excellence of its contents, that the new incumbent will prove a most valuable coadjutor to Dr. Hook in that very important town. He seems fully sensible of the difficulties of the christian pastor in general, and of the peculiar trials to which he is exposed in the present day, more particularly in such stations in the Church as that to which he is himself called. The outline of the course which he has here marked out for himself, shows how well he is prepared to meet those difficulties with zeal, with discretion, and with faithfulness.

1. *Be sure your Sin will find you out; The Rise, Progress, and Consequences of Sin considered: a Sermon, preached to a Village Congregation, on the Sunday after the Execution of Charles Daines, the Hempnall Murderer. By the Rev. S. HOBSON, LL.B.* London: Roake & Varty. 1839. 12mo. Pp. 21.

2. *On the Worship of God: a few Words to Church-Goers, and especially to those who wish to "serve God acceptably, with reverence and godly fear." By the Rev. S. HOBSON, LL.B.* London: Roake & Varty. 1839. 12mo. Pp. 31.

WE are always glad to see any tracts from Mr. Hobson's pen, because we are sure to meet with quiet good sense, sober piety, christian benevolence, and sound Church of England principles. These tracts are characterised by these most useful qualities, and we are glad to hear that they have been circulated very beneficially in the author's immediate neighbourhood. But they are worthy of a more extensive circulation, which we cordially hope they will receive. From the list of publications

appended to these tracts, we find that Mr. Hobson is the author of several very useful little books published anonymously, which were duly noticed in our journal at the times they severally appeared.

Saved by Baptism; or, the Philippian Jailor: a Sermon, by a Country Curate. London: Rivingtons. Pp. 23.

THERE is much to approve in this sermon. It is on an important subject, and one which, we are glad to say, is daily receiving more and more the attention it deserves. The author appears to us, on the whole, to take a right line respecting it, and writes in good plain language: still, should the sermon reach another edition, we conceive the materials it contains might be rearranged with advantage, so as to render the arguments employed more effective. It might thus, we think, be made a very useful tract for general circulation; and tracts on Baptism, giving right views of the nature and benefits of that holy sacrament, would be very acceptable just now. Nevertheless, even in its present state, the sermon may afford some very good hints to clergy who are instructing their flocks on baptism.

Whilst we are on this subject, we may mention with pleasure that Dr. Pusey has just published a new edition of the *first* part (considerably enlarged) of his most valuable treatise on Baptism.

Letters of a Reformed Catholic. No. 1, and No. 2. London: Rivingtons.

WE have seen as yet but two of these letters: No. 1. "On the leading Principle of the Reformation;" No. 2. "On private Judgment and Authority in matters of Faith." But these are sufficient to make us wish to see much more from the pen of so good a writer. It may, perhaps, relieve the letters from the disadvantage which generally attaches to works appearing anonymously, and at the same time give

them additional interest, if we quote the remark of Dr. Hook on them, which occurs in the notes to his well-known Visitation Sermon:—"These plain and powerful letters are generally attributed to the Rev. Edward Churton, M.A. Rector of Crayke, and they are worthy of his high reputation." As Mr. Churton has associated himself with the Rev. W. Gresley in the editorship of Mr. Burns's "Englishman's Library," some of our readers will probably like to learn from these letters, what sound principles may be expected to characterise the series of good works about to issue from the press under their joint superintendence.

Sermons, preached before the University of Oxford, in St. Mary's Church, in the years 1837, 1838, and 1839. By the Rev. SAMUEL WILBERFORCE, M.A. Rector of Brightstone, Isle of Wight. Pp. 198. London: Burns.

THESE Sermons are well worthy of the University pulpit, and could scarcely have failed to make a deep impression, especially on the minds of the younger members of the University, for whose benefit they seem chiefly to have been designed. Their principles are catholic, and their general tone excellent. The subjects of them are as follows:—

- 1.—2 Cor. vi. 1. The moral consequences of permitted sin.
- 2.—St. Luke xv. 31, 32. The penal consequence of sin.
- 3.—Exodus iii. 5. The temper of mind in which to receive the christian mysteries. Preached on Trinity Sunday.
- 4.—Isaiah v. 20. The danger of depraving the moral sense.
- 5.—St. Matt. iv. 1. The temptation of Christ.
- 6.—1 Cor. x. 31. Doing all to the glory of God.

It may be mentioned, that the second sermon bears marks of being directed against certain views entertained, or supposed to be entertained, in Oxford, respecting "Sin after Baptism."

"*A Citizen of no mean City.*" *A Sermon preached in the Parish Church of St. Lawrence Jewry, before the Right Honourable the Lord Mayor, the Worshipful the Aldermen, the Recorder, the Sheriffs, the Common Council of the City of London, the Liveries of the several Companies, and the City Officers, on Saturday, the twenty-eighth Day of September, 1839, before the Election of a Lord Mayor.* By the Rev. CHARLES CATOR, M.A. of Brasenose College; Rector of Stokesley, Yorkshire, and Chaplain to the Lord Mayor. London: Rivingtons. Hastings. Stokesley: W. Braithwaite. Pp. 39.

THIS discourse has created no small sensation among the enemies of the Church, and we are neither surprised nor displeased at this circumstance. Mr. Cator, in defence of our venerable Establishment, has drawn a faithful picture of the great services conferred on the community by her christian labours, and shown that she is a great blessing to the public. This cannot fail to be a stumbling-block of offence to the radical Dissenters; and Mr. Cator, accordingly, has the satisfaction of earning their abuse. On this we congratulate him; and hope he may for many years continue to embody such sound doctrine, in equally eloquent language, and thus increase the high reputation he has already attained by previous publications.

Fisher's Drawing-Room Scrap Book, with Poetical Illustrations, by L. E. L. and MARY HOWITT. London: Fisher, Son, and Co. 1840. 4to.

THE present volume possesses a peculiar interest from the melancholy circumstance that the talented, the admired, the universally lamented L. E. L. is no more. She, whose brilliant genius had, since its first publication, shed a halo of splendour

around its pages, reposes beneath a tropic sky in a strange land. Her portrait, by Maclise, a speaking one by the way, is alone worth the price of the volume; and the sketch of her life is worthy the subject. The *L'Envoi*, by her amiable successor, Mary Howitt, will be read with interest by every one who has talent to appreciate, and a heart to sympathize with departed genius.

L'ENVOI.

Farewell, farewell! Thy latest word is spoken:
The hute thou lovedst hath given its latest
tone;
Yet not without a lingering, parting token
Hast thou gone from us, young and gifted one!

And what in love thou gavest, here we treasure:
Sweet words of song penned in those far off
wilds,
And pure and righteous thoughts, in lofty
measure,
Strong as a patriot's, gentle as a child's.

Here shrine we them, like holy relics keeping,
That they who loved thee may approach and
read:
May know thy latest thoughts; may joy, in
weeping,
That thou wast worthy to be loved indeed!

Farewell, farewell! And as thy heart could
cherish
For love, a flower, the sere leaf of a tree,—
So from these pages shall not lightly perish
Thy latest lays—memento flowers of thee!

Of these "latest lays," we intend to transfer a portion to our own pages next month, and in the meanwhile recommend all our readers to buy the book, which in splendour of illustration and brilliancy of talent, surpasses all we have yet seen. Take for example

THE TEMPLE OF JUGGERNAUT.

The winds are stirred with tumult—on the air
Sound drum and trumpet, atabal and gong—
Strong voices loud uplift a barbarous song.
Vast is the gathering—while the priests declare
The seven-headed god is passing there.
On roll his chariot-wheels, while every roll
From prostrate bodies crushes forth a soul,
Rejoicing such last agony to bear.
Such are thy creeds, O man! when thou art
given
To thy own fearful nature—false and stern!
What were we now, but that all-pitying Heaven
Sent us a holier, purer faith to learn?—
Type of its message came the white-winged
dove—
What is the Christian's creed?—Faith, Hope,
and Love.

A SERMON.

DIVINE GRACE ALL-SUFFICIENT.

2 COR. XII. 7—10.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

It appears from another passage of this chapter, that St. Paul had been distinguished by the Almighty with certain extraordinary manifestations of the divine favour, with "visions and revelations" of a most peculiar character. It appears, also, that there had been a danger of his priding himself on these singular marks of distinction. And hence, to meet this danger, it pleased the Almighty to act towards him in the manner described in my text. "Lest I should be exalted above measure," he observes, "through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure." What the peculiar visitation here spoken of actually was, cannot, I think, easily be decided.* Nor, interesting as the question may be, does it seem necessary for us, in order to give a practical turn to the subject, to come to such a decision on this occasion. For whether it was some bodily infirmity which impaired his weight with the disciples; or whether it was the conduct of false teachers, who, under the influence of Satan, sought to lower his authority amongst the brethren; or whatever it might be, it will, I conceive, be sufficient for our present purpose to know, what is very clear, that it was a very painful visitation; that it was a dispensation sent, or rather, perhaps, permitted to be sent, by the Almighty Disposer of all things; that Satan, the evil one, was the instrument allowed to inflict this visitation on him; and that though Satan's object in inflicting it, was undoubtedly of an evil

* "What this 'thorn in the flesh' might be, has given birth to a multitude of conjectures: Tertullian thought it, *dolor auricule*, the ear-ache; Chrysostom, *κεφαλαλγία*, the head-ache; Cyprian, *carnis et corporis multa ac gravia tormenta*, many and grievous bodily torments. I believe the apostle to refer simply to the distresses he had endured through the opposition he met with at Corinth. God permitted this, to keep the apostle humble."—*Adam Clarke*. "Several of the ancient Fathers, Chrysostom and Oecumenius, &c. by the 'thorn in the flesh' understand his afflictions and persecutions, which his adversaries, the messengers of Satan, brought upon him."—*Pylo*. Dr. Sumner, Bishop of Winchester, has maintained at some length, that the infliction was *blindness*; which opinion, also, found an independent advocate in the late Mrs. Hannah More. See *The Ministerial Character of Christ, and Roberts's Life of Mrs. More*.

character, yet the purpose of Him who ruleth over all, in allowing it to be inflicted, was, that it should tend to the eternal welfare of St. Paul.

We pass then to what is, at all events, deserving of our deepest attention. We proceed to observe how St. Paul acted under this most painful visitation. The first natural impulse under such a trial, would, of course, be to wish for its removal. And this, we find, was St. Paul's feeling; as he tells us, "For this thing I besought the Lord thrice, that it might depart from me."

And here we may remark by the way, that it was his Divine Master, even our Lord Jesus Christ, whom he then addressed. It was not "God the Father," but "God the Son," to whom he then prayed. This is evident from what follows, where he speaks of "the grace of the Lord," and "the power of Christ," as being precisely the same thing. And thus we see that he regarded the Son of God as "equal with the Father, as touching his Godhead." And, indeed, he had especial encouragement to address his Lord under such circumstances; because he knew that he had been made man, and, as he tells the Hebrews, had "been tempted in all points like as we are, yet without sin" (Heb. iv. 15), and consequently might easily "be touched with the feeling of our infirmities."

We may also observe the perseverance with which he prosecuted his petition. He tells us that he "besought the Lord thrice," that the painful visitation might depart from him. This, indeed, may perhaps mean only generally, that he thus prayed several times. But it is certainly remarkable that our Lord himself, in his agony in the garden of Gethsemane, prayed three times that his "cup" of suffering might pass from him. St. Paul might here intend to follow his Lord's example. At all events, it shows that he prayed with perseverance.

But let us now observe the manner in which the apostle's prayers for deliverance were received. His first petition was not granted, or he certainly would not have repeated it. He seems, indeed, to have asked for some time in vain. After a season, however, an answer was given to him from above; but it was only to deny the request of his lips. There were, in fact, two courses by which the Lord might afford him relief. One was by complying at once with the apostle's request, and taking away the cause of suffering; but this course the Lord did not approve, because he knew that the affliction was necessary for the benefit of the sufferer. The other was by offering to him power to enable him to bear it patiently and cheerfully. And this last was the course which his Divine Master was pleased to take. "My grace," said our Lord to his apostle, "is sufficient for thee;" or, as if he had said, However painful your trial may be to bear,—however weak you may feel yourself in bearing it,—there is a strength to be found in me which is amply sufficient to enable you to bear it all. That strength which I give, and will give abundantly, will effectually overcome your weakness; "for," as our Lord adds, "my strength is made perfect in weakness;" that is, shows its perfection and excellence in over-ruling the weakness and infirmity of man.

And how does St. Paul receive this assurance of his Divine Master? Even like a faithful disciple of our Lord, not merely with submission, but with the most perfect satisfaction. "Most gladly, therefore," says he, "will I rather glory"—glory rather than complain—"glory in my

infirmities, that the power of Christ may rest upon me." Nay more, he adds, "therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Observe he says, not merely I submit to these evil things when called upon to bear them, but "take pleasure" in them; not, of course, in the evils themselves, but in their good effects, according to the reason which he gives, when he adds, "for when I am weak, then am I strong." That is to say, when led most to feel his own weakness, being most oppressed with trials and afflictions, then was he most strong, strong of course in the strength which he received from above, God for Christ's sake supporting him with the most powerful spiritual influences, and by these means making him triumph over all his difficulties, and to rejoice with joy unspeakable and full of glory.

Now we may readily perceive that there is much practical instruction to be derived from this notice of the conduct of St. Paul when under a peculiar trial. But in the first instance, it may, perhaps, prove an especial means of edification and comfort to the faithful christian minister. When labouring under any bodily or mental infirmity which may seem to hinder his success in the gospel; or when assailed by the devices of malicious enemies, who may seek to lower his authority in the Church of Christ; here he may learn, on the one hand, why God sometimes permits such trials to fall on his devoted servants, namely, to prevent their being exalted above measure; and also on the other, whither he may look, even to Christ his Lord, for that succour in his distress, through which he may be enabled not merely to endure it, but even to be thankful for it, as a proof of the divine favour towards him.

But, valuable as the passage may thus be to the christian minister, it may, I think, be made no less so to every sincere disciple of Christ. We must recollect that there is a constant danger, even to the most faithful and advanced Christian, of his being exalted above measure. Nay, I believe that this is one of the most common courses by which our great enemy seeks men's eternal ruin. When he cannot persuade them to neglect their souls' salvation, then he often tempts them to cherish in their hearts spiritual pride.

And, believe me, there is much in man which makes this a perilous device to all believers; yes, even to the best. Let me notice some of those instances in which this danger seems most pressing.

1. When any may have been saved by the goodness of God, even from their earliest days, from Satan's power, and been kept by Divine grace in the faith and in the service of Christ, following his blessed steps, not perfectly, but yet with sincerity,—and such there unquestionably have been:—what is more likely than that they should be tempted of Satan to take pride in themselves at their being thus kept by the power of God where so many others have fallen? Here will be their danger; for if they were to yield to such a temptation, they would "be exalted above measure."

2. So also, when any, as, thanks be to God, there are many, who from time to time are awakened from their death-like state of carelessness or profligacy, to a lively faith and trust in Christ, and so have become, as it were, brands snatched from the burning; are not such persons sometimes tempted to exalt themselves, on the ground of some

peculiar circumstances in the course of their conversion? How often, for instance, are persons led to take pride in their having been what is sometimes called miracles of mercy, on account of the extraordinary badness of their past lives, or in the suddenness of their convictions, or even in some "vision," or "revelation of the Lord," as they regard it, by means of which they may have been brought to a sense of their guilt and danger, and so at length to a state of salvation through Christ. Now God forbid that I should utter any thing in harshness of such persons. I believe that many of them, if not all, are perfectly sincere. But still I must guard them against their danger. *Suppose* these things to be what they believe them to be; *suppose* their change to have been quite sudden, or *suppose* them even to have had "visions and revelations of the Lord," as truly as St. Paul had; yet surely these things must not be made foundations for pride. Whatever may have been the causes, under God, of good being done to our souls, these are, indeed, subjects for humble thankfulness to God, but never should be grounds for any to exalt themselves upon. Yet it is to be feared that Satan continually makes use of these things to lead persons, yes, even excellent persons, to "exalt themselves above measure."

3. Again, when some good Christians find themselves enabled by the Almighty to contend with success against trials and temptations, under which they see others fall, even though they are ready to confess that their triumph is altogether the Lord's work, yet will they too often be inclined to value themselves for it. They look upon themselves as in an especial manner the favourites of heaven; and hence they also are in danger of "being exalted above measure."

4. Once more; there are those who are allowed, in the goodness of God, to make their talents, perhaps in an eminent degree, useful for the benefit of their fellow-creatures. Of these, also, it often happens that some are tempted to feel pride at their being thus distinguished by such marks of God's favour. And hence, likewise, to them there is peril of their "being exalted above measure."

5. I shall mention only one case more. Some, then, there are, amongst true believers, who, in the faithful discharge of their public and private duties, and by the exercise of their powers of mind or body, become successful in the world, rise honourably amongst their brethren. They regard this as a proof of the blessing and favour of God having rested on their labours; and are thankful to him for it. And so far it is well. But then again, there is also here an opening made for their becoming "exalted above measure."

There are, no doubt, many other cases in which Satan tempts men to spiritual pride; but these are sufficient, by way of example, to give some idea of the subject under consideration. And surely the matter is one of the greatest importance. For in any such cases it is clear that the soul of the Christian is in a state of no small danger. Scarcely any thing can be more hateful in the sight of God than spiritual pride. Whenever, therefore, any one is in peril of yielding to it, we may rest assured that the Almighty, before he resigns him to his own imaginations, will send him some trial, as he did St. Paul, to prevent his being "exalted above measure."

Wherever, then, such a danger as this may exist, some divine visita-

tion, some "thorn in the flesh," may be expected. For this is certain, that the Almighty in his goodness never forsakes any, while there is a hope of their being saved. He never "suffers any one to be tempted above that he is able, but with the temptation makes a way for him to escape, so that he may be able to bear it," (1 Cor. x. 13). And the means which he is pleased to employ for this purpose often are those things of which the apostle speaks in my text, those "infirmities," or rather, perhaps, we may render the word "sufferings," which make proof of man's weakness and infirmity, those "reproaches, necessities, persecutions, distresses," those "buffetings" which he permits Satan to inflict, all which are, in fact, most gracious evidences of God's constant watchfulness and care for the Christian's eternal welfare.

Now it must be at once acknowledged that all these various dispensations are, in themselves, not joyous but grievous; trying indeed for human nature to bear, and often overwhelming and painful in the extreme. But still it is evident, from the example of St. Paul, which is given in my text, that the Christian is not to be overwhelmed by them. If he imitate that holy apostle, he will give himself unto prayer. He knows in whom he has trusted, and is assured that He is able, if He think it right, to deliver him. Hence, therefore, he will make his request unto the Lord. He will naturally beseech the Lord that the "thorn in the flesh," the affliction, whatever it may be, may depart from him. And this, in the first instance, it is plain he may justly do. But it may happen that the Lord may see good to continue the trial. He may perceive that it is necessary for him. His prayers, therefore, for deliverance must be accompanied with a devout spirit of resignation to the divine will. They should be accompanied also with fervent supplications for divine grace, to enable him to bear the visitation patiently, so long as it may last. It should lead him,—and this more especially when he finds the affliction continued,—to search and examine himself, to see whether there may not be some "way of wickedness" growing up in his heart; some sin which is near to gaining a dominion over him; some evil imagination which requires to be brought low; something which needs to be beaten down, and brought into subjection to the obedience of Christ. Especially let him inquire whether there be not a root of pride, spiritual pride, secretly and silently gaining strength in his heart, so that he is in danger of "being exalted above measure." In the mean time, however, trusting in the all-sufficient grace of our Lord, he will endeavour to submit, with full and entire resignation, to the affliction which is laid upon him, as being the will of God.

But if he take the apostle's example in its full extent, he will not be content merely with this. We must recollect that St. Paul assures us, he was inclined to "glory in his infirmities" and sufferings, and that he even "took pleasure" in them. No doubt this is a hard, a very hard lesson for us to learn. "Verily," as the apostle remarks to the Hebrews, "no chastening for the present seemeth to be joyous, but grievous: nevertheless," when we see that "afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby," then, and not till then, can we "glory" in our trials, and "take pleasure in infirmities, in reproaches, in necessities, in distresses, for Christ's sake." Hard as the lesson is, St. Paul had learned it. This he tells us

by inspiration, and therefore with certain truth. Yet St. Paul was a man of like passions with ourselves. In no respect did he naturally differ from us. His privileges, indeed, were great; but for all practical purposes were they in good truth greater than ours? Human nature is not indeed better in our day than it was in his, neither is it worse. God's grace which was sufficient for him, is the same now as it was then; just as powerful, just as strong, just as all-sufficient. We may depend upon it, that we err greatly when we any of us presume to think that less is required of us in the way of bearing afflictions, than was required of the apostles or early Christians. If we fail, as unquestionably we do fail, of equalling them in this, it is often because we do not rightly feel the all-sufficiency of the grace and strength of the Lord. We acknowledge, indeed, our own weakness; nay, we are even disposed to make much of it, but at the same time, as it were, *forget that* in which we may be strong. We do not act as if we were sure that the Lord's strength is made perfect in our weakness. We do not act as if we wished the power of Christ to rest upon us. But of this we may be assured, that we must never imagine that we are doing all that is expected of us, until we endeavour more entirely to imitate St. Paul in this respect, and learn to look upon whatever afflictions God may allow to be laid upon us, as designed entirely for our welfare, and therefore as subjects for our thankfulness to the great Giver of all good things.

Brethren, let us endeavour to impress these truths deeply in our hearts. Let us recollect that whilst we are on earth, we are all liable to distress and suffering. The true Christian is not free from those afflictions which befall mankind in general. At times it may happen that peculiarly "great are the troubles of the righteous." Looking indeed at that part of the history of St. Paul which is before us, we may perceive that to the true Christian some more than ordinary trial may be appointed. A "thorn in the flesh" may be given him; "a messenger of Satan to buffet him." His God may in his wisdom think it good for him that he should be severely afflicted, in order to prevent his being "exalted above measure." Nor should any one murmur at this; for we should bear in mind that he can see all things perfectly. He can see the heart. He can also "make all things work together for good for them that love him." Of this great truth we may many of us have already had some experience. If we have been at all accustomed to look back on our past existence, we must surely have seen how good it has been for us to have been afflicted. And perhaps it may be one of our pleasures in the world to come, should we be saved, to trace out distinctly how God has thus, step by step, brought about our meetness for heaven, and accomplished our salvation; how he may have weaned us from sin of every kind; how he may have cast us down when exalted above measure, and raised us up when almost overwhelmed. Then shall we gladly "glory in our infirmities," and "take pleasure in reproaches, in necessities, in distresses for Christ's sake;" for then we shall feel and know how they will have gradually "worked out for us," through the grace of God and the merits of Christ, a "great and exceeding weight of glory." Never, then, let us be cast down; but, reposing in the mighty power of the Lord, let us be steadfast, and hope unto the end, for we shall finally prevail if we faint not.

One word more before we conclude. Let not the worldly, the sensual, and the careless entertain the thought that there is nothing in this passage to interest them. Neither let them imagine that, after all, they are nearly as well off as the righteous. It is true the righteous have their troubles and their dangers: but what is their condition when compared with that of the unbelieving? *Suppose*, indeed, that the true Christian never had a moment's peace or happiness whilst on earth;—*suppose* him to be the sport of Satan all his life long; still what is his hope? What are his future prospects? What will be his state hereafter? Rest, entire rest from suffering. Deliverance, perfect deliverance from Satan. Peace, happiness, and joy eternal. What are the sufferings of his short period of existence here, when set by the side of this? On the other hand, what are the prospects of the impenitent and ungodly? Suppose him never to be buffeted by Satan at all whilst he lives, to be free from all suffering, to dwell in one continued round of worldly enjoyment, what does he feel will be his condition when he dies? One uninterrupted scene of misery, such as I cannot describe or you conceive. Satan always at his right hand to buffet him; not merely a "thorn in the flesh" for a while, but "the worm which never dies," the gnawing of an accusing conscience in his soul, never to be removed, and the fire of divine vengeance on his soul, which can never be quenched. Even on this comparison take your choice, and say which state you would prefer as your own. Oh, but this, bad as it is for the wicked, is but a portion of the truth. Even here the wicked man is not happy. He dares not say he is. Here he has a foretaste of his coming misery. Whilst, on the other hand, the righteous has his joys, such as this world cannot give or take away. In peace with God through Christ, in the comfort and support of the Holy Spirit, in the paths of righteousness, and in the hope of eternal glory, even with all his afflictions, he has joy indeed!

D. I. E.

MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA, ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 611.)

Now if any man have not the Spirit of Christ, he is none of His. As he had said *if so be that*, which implies an alternative, he aptly subjoins that he who is wanting in this grace, has no fellowship with Christ. And as this was enough to warn and alarm them that received this Epistle, he proceeds again to re-assure them, 10. *And if Christ be in you, the body indeed is dead, with regard to sin, but the spirit is life, as regards righteousness.* He makes clear what had been ambiguous, and shows that it was not the mere flesh itself that he is condemning, but sin; for he bids the *body be dead to sin*, that is not to commit sin; and the soul is what he here speaks of as the *spirit*, in its having become already spiritual; here he enjoins to follow after *righteousness*, whose exceed-

ingly desirable fruit is life. 11. *But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.* He invigorates them by hope of the future, and inspires them with willing readiness, sufficient for present contests; for ere long, says he, your bodies will be immortal, and superior to the passions that now molest them; and this will He do, the same, the God of all, who now so liberally bestows on us the earnest of the Spirit. And He has given us also a pledge of this resurrection, in the resurrection of Christ. And he teaches by all this, the unity of nature in the Godhead, for he calls the thrice-holy Spirit, the Spirit of the *Father* and of the *Son*; not that, as the infamous heretics say, He was created of the Father by the Son,* but that He is of one substance with the Father and the Son, and proceeds from the Father,† according to the teaching of the gospels. His grace it is, that is extended by Christ to such as are worthy. And he continues showing how we ought to triumph over the fleshly passions. 12. *Therefore we are debtors, not to the flesh, to live after the flesh,* for having received salvation of Christ Jesus, and been made partakers of the grace of the Spirit, to Him we owe the debt of service. 13. *For if ye live after the flesh ye shall die; after the flesh,* that is, following the passions of the flesh: the death he means is that which is eternal; *but if ye through the Spirit do put to death the deeds of the body, ye shall live.* This superiority has (the covenant of) grace over (that of) the law, that the latter points out what is right; the former has the grace of the Spirit in addition, as an helpmate. And here indeed the holy apostle, foreseeing the corruptions of Marcion,‡ Valentine, and Manes, uses the greatest accuracy of expression in his instructions, saying not, *put to death the body*, but *the deeds of the body*, that is, the desires of the flesh, the burstings forth of the passions, for ye have for an assistant the grace of the Spirit, and the fruit of victory is life. 14. *For as many as are led by the Spirit of God, they are the sons of God,* for they who live under the Spirit obtain the privilege of adoption; and here he strikes at the Jews, teaching them not to think too highly of themselves, forasmuch as that they also had been called sons, for they are wanting in the glory of the thrice-holy Spirit, being aliens from grace.

15. *For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption.* Again, he compares (the covenants of) grace and the law, and calls the institutions of the latter, bondage, while at the same time showing that it was written by the grace of the Spirit. Not, therefore, the thrice-holy Spirit itself does he here call *the spirit of bondage*, but the imposition of the law as effected by that holy Spirit; for had he by *the spirit of bondage* meant the thrice-holy Spirit itself, then truly must there have been another Spirit, of adoption; but not so is it, for the thrice-holy Spirit is One, while different and varying are His gifts; "for to one is given by the Spirit

* Arians, Macedonians, and Eunomians, Hæret. Fab. Comp. lib. v. ch. 3, p. 389, vol. iv. 7: ed. and Pearson on the Creed, Art. 8, notes 17, 19, 3 and 6.—E. B.

† See Pearson on Creed, Article 8, text and notes, 29, 32, 33, 34, m. p. g. r.—E. B.

‡ To whose doctrines of condemnation of the body itself, as the formation of the prince of darkness, allusion has been so often before made; and see Col. ii. 20 to end.—E. B.

the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ;" and so forth. And having shown that in truth we have received the privilege of adoption, he subjoins, *whereby we cry, Abba, Father*. For when we offer up to the Lord the prayer of the initiated,* we are bidden to address Him as our Father, and we say, "Our Father which art in heaven;" and he has added the word, *Abba*, to point out the confidence wherewith we call upon Him, for so little children, using the greater boldness towards their parents, in that they have not as yet a clear knowledge of the difference between them and themselves, the oftener and oftener go on lisping out the same word towards them ; and so in like manner we, by reason of His unspeakable kindness, and immeasurable goodness, call the Maker of all *our Father*, as we are commanded, while yet we are unconscious how great is the difference between Him and ourselves, not understanding our own selves clearly, and of His nature being altogether ignorant.† 16. *For the Spirit itself beareth witness with our spirit, that we are the children of God*. By the *Spirit* he means the Holy Ghost himself, by *our spirit*, the grace (or spirit of adoption) given to us, for both are here expressed by the same common word, and what he means is, that we put forth this prayer, (thus claiming sonship therein) as led by the teaching of the Spirit, and in so doing then we cannot be blameworthy, in that we do it according to the divine law. 17. *And if children, then heirs*. Nor was it enough that we should have been freed from bondage and enjoyed the grace of liberty, but moreover have we been blessed with the privilege of the adoption ; nay, and not only are we called sons, but *heirs* also of God, and joint heirs with Christ, for so he subjoins, *heirs of God, and joint heirs with Christ*. Since not every son becomes the heir of his father, well has the holy apostle joined the heirship with the sonship ; and since frequently even a servant receives some portion from his master, and yet is not left an equal partner with the child itself, it was necessary, in order to point out the ineffable magnitude of the divine love, that he should subjoin, *joint heirs with Christ,—if so be that we suffer with Him, that we may be also glorified together*. For not all who have been blessed by baptism, which places us in a state of salvation, will enjoy these good things, but they, who in addition thereto, have undergone their share of suffering with their Saviour.‡ And this he subjoins not without a distinct object, but for the support of those to whom his letters were addressed ; for they were subjected to the attacks of temptations of all sorts, being beaten, tortured, and im-

* Τὴν μυστικὴν εὐχὴν, alluding perhaps to the μυστήριον of baptism, wherein we were constituted and adopted as God's children, as see on Gal. xvi. 27.—E. B.

† Abba. The term familiarly in the mouths of infants, see Is. viii. 4, but not allowed to be used by servants, see Calmet. Showing that as infants, ignorant of the real nature of the connexion with their parents, boldly call them habitually by that name, even so we, as unacquainted with our Heavenly Parent, address Him. The whole explanation is, however, differently given in another MS. of our author's. "It belongs to little children to call their parents by this same word, Abba, and they who had been blessed with the adoption of sons in baptism, were little children in this present life, waiting for the more complete and true sonship in the world to come ; wherefore he subjoins, Abba, Father, both as pointing out the expected perfection, and as indicating their present state, in which, like infants, they had not yet received their full enjoyment of all good things."—E. B.

‡ Literally, their share of the sufferings of the Lord, see Col. i. 24.—E. B.

prisoned, and exposed to a thousand kinds of death; wherefore he sends them comforting words, supporting them by the future, and exhorting them to bear the present with fortitude. 18. *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* The crowns exceed the contests; the reward cannot be put in the same scale with the afflictions; small is the affliction, but vast the looked for gain; wherefore he calls the things thus hoped for, not payment, but *glory*. 19. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* Perceive ye not, says he, the heaven, the earth, the sea, the air, the sun, the moon, the whole visible creation, and besides these, such as are invisible—angels, archangels, powers, dominions, principalities? all these are waiting for your full perfection. 20. *For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.* Corruption is what he here speaks of as *vanity*, for so he teaches presently, “because that the creature itself also shall be delivered from the bondage of *corruption*.” And he declares that the whole visible creation had obtained a mortal nature, because the Maker of all had foreseen Adam’s transgression, and the sentence of death, which would be passed on him. For neither was it fit nor right, that what was created for him should possess an incorruption, and yet himself, for whose sake all these were made, be mortal, and a prey to passions and sufferings; but the rather, by the resurrection receiving immortality, they in like manner inherit incorruption. Wherefore he says that the visible creation waits for such a change of things, for it was made changeable not of its own accord, but in submission to the decree of the Creator, and beholding the care exhibited in our behalf has a hope of such change, that itself also, the creation, shall be freed from the slavery of corruption; to which mutability of the universe the holy David also witnesses, when, mentioning the heaven and the earth he adds, (Ps. cii. 26,) “they shall perish, but Thou remain.” 21. *Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.* For when these latter appear such as now they are called, and in their immortality are manifested to be the sons of God, the former also will obtain a total release from corruption. And all this he says, not meaning that the visible creation really was gifted with reason, but by a *prosopopœia*, as was common with the prophets, so that one represents the pines as groaning, and another the woods as rejoicing, and the mountains leaping, and the rivers exulting.

22. *For we know that the whole creation groaneth and travaileth in pain together until now.* Here he includes the invisible creation also, for the *whole creation*, says he. But for the clearer understanding of the passage, I must bring to remembrance what the gospels state, for there the Lord declared, (Luke xv. 10.) that “even the angels in heaven rejoice over one sinner that repenteth;” if then they joy over penitent sinners, then must they also of a truth be cast down on beholding our transgressions. 23. *And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves.* And what wonder if creation is so affected on our account? for even ourselves who have already received many pledges of the future, and above all others

the grace of the Spirit, groan in our longings after freedom; as what follows shows that he means, *waiting for the adoption, to wit, the redemption of our body*. He had said, indeed, that we have received the spirit of adoption; but without infringement thereof, he here shows us more precisely that now we have obtained the name, but then shall be made partakers of the full reality, when our bodies shall have been released from corruption, and have put on immortality; while by the word *first-fruits*, he points out that in the future life, we shall receive a far larger measure of the grace of the Spirit; since if what is now offered is called *first-fruits*, and earnest, manifest is it that that shall far exceed it in greatness. 24. *For we are saved by hope*, for not yet have we attained unto the resurrection, but having received the promise are comforted by our hopes; *but hope that is seen is not hope; for what a man seeth, how doth he yet hope for?* 25. *But if we hope for that we see not, then do we with patience wait for it.* Be not cast down, says he, while looking on (present) distresses, for we have brought you no false promises, in that we said you must yet awhile wait, ere you should enjoy these good things, but good things thus expected are not seen with the bodily eyes, since if seen they would cease to be expected, while if expected, we should be content in confidence to wait for them, and never throw away the anchor of hope. And he shows that in addition to all this, there is also another source of help given, 26. *Likewise the Spirit also helpeth our infirmities*, we have a sufficient assistance in the grace of the Spirit, *for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered*. Ask not, says he, to be delivered from affliction, for ye know not what is profitable to you, as does God your Governor. Resign yourselves into His hands, who holds the helm of all things; for He, though you should ask nothing, but groan only as moved by the Spirit dwelling in you, wisely orders every thing relating to you, and will grant that which shall prove to your advantage; as he subjoins, 27. *For He that searcheth the hearts knoweth what is the mind of the Spirit, because it maketh intercession for the saints according to the will of God*. By the Spirit here he means not the Holy Ghost himself, but the grace given to the faithful: for stirred up by this we pray the more earnestly, and with sighings inexpressible by words implore God our Saviour. And this the holy apostle writes from what himself had experienced, for he himself not once only or twice, but even thrice, had besought release from his own trials, and beseeching had failed of obtaining his prayer; for he heard in reply, (2 Cor. xii. 8, 9,) "My grace is sufficient for thee, for My strength is made perfect in weakness," and having learned this, he welcomed what he had before sought to be delivered from, and says, "most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

(To be continued.)

ON THE MILLENNIUM.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—In a former letter I expressed my belief in the doctrine of the Millennium, unconnected with those wild and fanatical fancies which have so often been grafted upon it, and this by writers of ancient no less than of modern times, and I conceive the sum and substance of the doctrine to amount to this, that Popery, Mahometanism, and Paganism, and all false and idolatrous systems being destroyed, and the Jewish people being converted to the true faith, and restored to their own country, pure religion shall for the most part become universal for the space of at least a thousand years, at the expiration of which period it would seem that, to use the words of Mr. Taber, “a race of lawless Titans, called by Ezekiel and St. John, Gog and Magog, will spring up and attempt to destroy the Church of God; but fire from heaven shall frustrate their impious attempts. You perceive that I contend for a *literal* restoration of the Jewish people to their own country; and if I were to quote all the passages in Scripture which bear upon this subject, I should almost fill a number of the CHRISTIAN REMEMBRANCER. Suffice it to say, that a train of magnificent prophecies foretel the scattering of the Jews into all countries, and their restoration and return from thence. I will refer to a few of them: Deut. xxx. 1—9; Isa. ii. 1—5, xlix. lx.; Jer. xxiii. 8, xxx. xxxi. xxxiii.; Dan. xii. 7; Hosea iii. 5; Rom. xi. Now, Sir, we have seen one half of these prophecies *literally* accomplished; we have seen the Jewish people *literally* scattered into all countries, and it appears to me to violate every principle of homogeneity in prophetic interpretation, to deny the *literal* interpretation of the other half; to do this is, in fact, a mere arbitrary assumption. Next allow me to call your attention to some very remarkable expressions used by St. Paul, regarding the conversion of the Jews to the christian faith; he declares, if I mistake not, that it shall be productive of the most important and glorious consequences to the whole world. Rom. xi. 12, “If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, *how much more shall their fulness be the riches of the world and of the Gentiles.*” The same thing is said, in other words, at v. 15. But why should the conversion of the Jews be attended with such vast benefits to the Gentiles? Truly, Sir, it is not in vain that this people have been thus wonderfully preserved amidst all the revolutions of the world; and I believe they have yet a more important destiny to fulfil; and as they have hitherto been a miracle of wrath, so now they are to be a miracle of mercy; and I believe the true key to the right understanding of this very remarkable and interesting announcement of St. Paul will ultimately prove to be as follows:—when the conversion and restoration of the Jews takes place, it will be attended with such remarkable events, and surprising revolutions, and will be so unparalleled by any thing which has been witnessed in modern times, that it will be the means of rousing the attention of all mankind, and will strike all nations with religious awe; “this wonderful accomplishment of prophecy, will fix upon men’s minds such an almost irresistible demonstration of the truth, both of the Old and New Testament revelation, as will probably captivate the minds of many thousands of deists in

countries professedly Christian; nor will it only captivate their understanding, but have the greatest tendency to awaken a sense of true religion in their hearts, "*and this will be a means of propagating the gospel with an amazing velocity in Pagan and Mahometan countries.*" See Faber on the Restoration of the Jews, vol. ii. pp. 311, 312. To which we may add, that probably many of the converted Jews will undertake the office of missionaries, and by carrying into all countries the news of their own wonderful conversion and deliverance, will render the utmost assistance to this great work. Thus, if the casting away of them has been the reconciling of the world, and the diminishing of them has been the riches of the Gentiles, what shall the receiving of them be but life from the dead? What shall it be but a spiritual life imparted to those Pagan nations of the earth who are now in spiritual death? What shall the end of it be but the complete fulfilment of that glorious prophecy, not one jot or tittle of which shall pass away until it be fulfilled, that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea?"

I am, Sir, your faithful Servant,
PHENIX.

CHURCH REFORM.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—It has often been a matter of surprise to others, probably, as well as to myself, that whilst much has been done latterly towards increasing the number of churches, so little has been comparatively effected towards bettering the condition of the clergy. That there is much real poverty amongst them, will not be denied. But amongst all the zeal and activity of what has been not unfitly designated this '*Martha-age*,' whether it is that to such an age, the more unostentatious offices of piety and charity have no charm, the object I have mentioned has been all but universally overlooked.

One exception indeed may be mentioned, and I bring it forward that it may lead others to follow it. We are wont to enlarge upon the excellent provision that is made by the Church of England for the maintenance of a class of independent teachers, educated for the service to which they are set apart, and raised above the servile condition of such as are ranged under the Voluntary System.

It would be highly valuable as a means to demonstrate the extent of this evil, the inadequacy of the provision in the Church for the decent maintenance of her clergy, if an accurate document were drawn up, presenting to the public the endowments and sources of clerical income, by which all the new churches, both those that are, and those that are not parochial, are supported. It would probably then appear, that, to a great extent, the voluntary system is itself already made a part and parcel of our establishment. If I should be asked, And to what is this attributable? I reply, to no other cause but to the covetousness and lukewarmness that are even now so generally apparent; it is a part of that system of doing the work of the Lord *negligently*, which is still too

characteristic of our day : it is the spirit of the age endeavouring to do so much as *just* to acquit itself of the charge of total neglect, and no more than is still consistent with that enormous sacrifice of wealth to secular purposes, which so distinguishes our nominally Christian country.

With respect to the poorer parochial clergy, there does not appear to be any general plan devised, or likely to be devised, for their benefit. But an example was set in the diocese of Oxford five years ago. I believe that it has not been followed in any other. I will now lay before your readers the object and rules of that society, and will only remark, that were such societies organized in every diocese, at least much might be done toward reducing the evils to which I have alluded, evils which tend materially to counteract the efficiency of the Established Church, evils which, while they afford a fruitful field of declamation for her enemies, are also the subjects of constant regret and sorrow with her friends.

OXFORD DIOCESAN SOCIETY.

The object of this society is to augment or improve the condition of small benefices, in such manner as shall facilitate the residence of the officiating ministers amongst their parishioners. The society will afford assistance towards the building, purchasing, or improving glebe houses ; or towards purchasing or exchanging lands, or purchasing stock, to increase the income or add to the accommodation of the minister.

The operations of the society will be confined to the small benefices in the diocese and county of Oxford ; and the committee in selecting any benefice, with a view to its augmentation or improvement, will consider the gross annual value, population, duties required from the incumbent, circumstances of patronage or appropriation, and the aid which might be expected from other sources for the same purpose.

The *mode of assistance* will be—

First,—By cooperating with the Governors of the Bounty of Queen Anne, or with other charitable societies, according to their respective regulations.

Secondly,—By granting a sum proportionate to any sum which may be advanced by the patron or incumbent of any benefice, or by any other person or persons, for purposes consistent with the general objects of this society.

Thirdly,—By *any other means which may appear most desirable, according to the circumstances of each case as it may occur.*

The society is also desirous of aiding those incumbents who may have become incapacitated, through age or infirmity, from continuing to exercise their ministry, and who, possessing *one benefice only*, may be unable, from the smallness of their income, to obtain the assistance of a licensed curate.

Every subscriber to the amount of *5l.* per annum, is a member of the society ; and there will be an annual meeting of members of the society, when the accounts will be audited, and reports of the proceedings read.

The committee will meet early in each year to settle the annual accounts, and to receive applications and other communications.

I will also add, that nothing possibly could tend, within a little while, so much to the improvement of the condition of the poorer clergy, as the

sweeping away of the system of pluralities. There may be instances in which parishes might be united with advantage; yet, even *this* I would scarcely hazard; as a general expedient, the union system cannot be too much reprobated. It would, if adopted generally, be only the system of pluralities with a new name. It is indeed often said, that the poorer clergy are benefited by the existence of pluralities; it may, however, be fairly questioned, whether so many as one-fifth of the pluralists in this country are amongst those who are *thus* benefited by the system.

The immediate consequences of pluralities are, that the parishioners feel a half-interest in the benefit of the incumbent; in many cases they have but one service on the Lord's day; rooms are consequently opened for dissenting worship, if meeting-houses themselves are not erected, and those, in not a few instances, for ranters of the lowest order, both of intellectual and moral endowments. Thus to maintain the system of pluralities, the principal design of the establishment of the Church herself is violated; the neglect of her own injunctions and services is widely diffused; the doors are opened for dissent, no small part of which may be traced to this source; and those whose interest it is to augment the revenues of their parochial clergyman, have that interest lessened by his legalized non-residence. The laity are thus discouraged from assisting in the augmentation of benefices, and the Establishment itself is desecrated in the eyes of the people, as not being exempted from that trafficking and mercenary spirit, for the sake of which churches are themselves closed for half of the Sabbath day; and all this is nevertheless vehemently pleaded for by the very men who shall boast themselves the uncompromising opponents of dissent, and of every thing that is at variance with the spirit and purity of the primitive church, and with the simplicity of the gospel! I would that all such, before they stigmatize the opponents of the pluralities system as innovators and church revolutionists, would call to mind the determination of Bishop Wilson, of Sodor and Man. "Considering the scandal and injury of pluralities to the Church, I resolve never to accept of two church-livings with cure of souls, if such should be ever in my choice, *though never so conveniently seated.*"

A gentleman once maintained the propriety of pluralities, on the ground that "the curate commonly is, and there is no reason why he should not always be, as valuable a person to the parishioners as his rector."* Did it enter into the thoughts of this church-jurist, that the people not unfrequently express their surprise, that the individual equally valuable to them, is often valued by their incumbent at the fourth or sixth or eighth part of his parochial income, as the case may be? And may we not further hint, that the system of pluralities tends to augment the number of poor curacies—those curacies held by men "equally valuable to the parishioners as their rectors?" but without equal opportunities of conferring temporal benefits upon their parishioners, with the rector, and often any thing but independent in their fortunes. Thus also does the pluralities system injure the temporal equally with the spiritual condition of the Church.

NORTHAMPTUNENSIS.

* See the Rev. Charles Girdlestone's excellent Second Letter on Church Reform, in *Justification of Church Reformers*; with a Proposal for the Abolition of Pluralities. London: Rivingtons. 1833.

THE ROMAN PONTIFICAL.

LETTER VI.

MR. EDITOR,—I shall next explain to your readers the nature and contents of the *Roman Pontifical*, which is a complete manual of all the episcopal functions. The edition before me is that of Paris, 1664, 12mo, pp. 552. The various ceremonies are reduced to three classes; but for the sake of brevity and convenience, I shall adopt a somewhat different arrangement.

CONFIRMATION.

Each candidate presents himself before the Bishop, who anoints his forehead with oil, and gives him a slight blow upon the cheek; after which, the part anointed is bound over with a fillet of linen, which is to remain undisturbed for several days. Every boy has a godfather upon this occasion, and every girl a godmother. In the Church of Rome, *infants in arms** are not excluded from the benefit of Confirmation; and it is well known that in the Greek Church the Chrism is administered to *infants* directly after baptism by the officiating priest, who also gives them the Eucharist under the species of wine.

ORDINATION.

Although Roman Catholics recognise seven orders in the Church,—(*Ostiary, Reader, Exorcist, Acolyth, Subdeacon, Deacon, and Priest*,) the three latter are alone looked upon as *sacred*, or in other words, as belonging to the sacrament of *orders*, from which some ritualists exclude even the *subdiaconate*. The difference between us is therefore less than it appears at first sight. The *Episcopate* is not mentioned separately, because they look upon it as a degree of the priesthood.

Before he receives any of these orders, the candidate is translated from the ranks of the laity into those of the clergy, by what is called "*the first tonsure*." The Bishop clips his hair, and invests him with a surplice.

OSTIARIES, or Door-keepers, are ordained by the solemn delivery of the church keys; READERS, by receiving the *Lectionary*, or book of lessons, into their hands; EXORCISTS by the delivery of a book of *Exorcisms*, but the Missal or Pontifical are often used for this purpose; and ACOLYTHS are ordained by receiving a candlestick with an unlighted candle and an empty pitcher.

These *minor orders*, as well as the three others, are conferred by the Bishop.

SUBDEACONS are ordained by the investiture of the *amyt* and *tunicle*. The candidate's hand is then placed upon the *Epistolarium*, or book of Epistles, and an empty chalice and paten are delivered to him. Lastly, the *Archdeacon* delivers into his hand the vessels of wine and water, the napkins, &c. used at mass.

A DEACON is ordained by the Bishop placing his right hand upon the candidate's head, with the words—"Accipe Spiritum Sanctum, &c." putting a *stole* over his left shoulders, investing him with a Dalmatic, and delivering the Gospels into his hand.

* "*Infantes per patrilios ante Pontificem confirmare volentem teneantur in brachiis dextris.*"—*Pontif. Rom. Rubr.*

A PRIEST, by the Bishop, and all the priests then present, placing their hands upon his head. The Bishop then draws the *stole* over his right shoulder, and crosses it upon the breast, invests him with a *chasuble*, anoints both his hands with the oil of catechumens, delivers to him a chalice of wine and water, and a paten, with the Host, saying—"Accipe potestatem offerre sacrificium tam pro vivis quam pro defunctis."* Then the Bishop places both his hands upon the candidate's head, saying—"Accipe Spiritum sanctum quorum remisistis peccata," &c.; and lastly unfolds the *chasuble*.

A BISHOP is thus consecrated. The consecrating and assisting Bishops place the Book of the Gospels open upon the neck and shoulders of the elect; then all place both hands upon his head. The consecrator next anoints his head and both his hands, blesses the pastoral staff, and delivers it to him, and puts a consecrated ring upon his fourth finger, in token of his marriage to the Church. Next the consecrator takes the Book of the Gospels from the shoulders of the elect, and delivers it to him closed; and lastly, he and all the assisting Bishops place a mitre upon his head, and consecrated gloves upon his hands.

It was anciently the custom to observe carefully the passage upon which the Book of the Gospels might happen to open before it was placed upon the shoulders of the elect, as it was considered prophetic of his episcopal career.

The oath taken by every Romish Bishop binds him more firmly to the Papal see than ever vassal was to his feudal lord, and is plainly inconsistent with the allegiance due to his sovereign. It begins with an unreserved profession of obedience to the Pope and his successors; and he swears never to injure them directly or indirectly, never to betray their secrets, but to defend and uphold the royalties of St. Peter to the utmost of his power, and to preserve and augment the rights and privileges of the holy Roman Church. "I will observe, with all my strength, the mandates, reservations, and provisions of the Pope (*apostolica*), and to the utmost of my power I will prosecute (*persequar*) and oppose (all) heretics, schismatics, and rebels against our said Lord (the Pope). When called to a synod, I will attend, unless I am prevented by some canonical hindrance. I will, every three years, myself visit in person the thresholds of the apostles, and there render to our Lord (the Pope) and his successors, an account of my whole pastoral charge, and I will humbly receive and diligently obey the apostolic commands: but should I be detained by some lawful impediment, I will fulfil all the aforesaid duties by some special messenger."

When a person is degraded from any order of the ministry, the ceremonies lately described are, in a manner, reversed. He is solemnly deprived by the Bishop of the vestments and other insignia of his order, and *all beneath it*, in rotation. Then his head is completely shaved, he is divested of the surplice, and the Bishop says—"We give sentence that this degraded person, now deprived of every clerical order and privilege, be received by the secular court," adding the following exquisite piece of hypocrisy—"My lord judge, we entreat you, with the greatest

* This ceremony is of modern date, and is not used in the Greek church. It had no place in the old Gallican Liturgy.

earnestness, that for the love of God, the dictates of mercy, and the intervention of our prayers, you will not inflict any description of death or mutilation upon this miserable wretch."

In connexion with *Ordination*, the Pontifical also contains an office, "*De Scrutinio Serotino*," being the ancient form of examining the Bishop elect before his Consecration; also the Benediction of an Abbot; of an Abbess; of a Nun; the form of conferring the Pall upon a Metropolitan; a curious form "*de Barbâ Tondendâ*" (or the ceremony of shaving a clerk's beard for the first time after his ordination). Also the mode of appointing a *Psalmist*, or singer, which latter might be done by a simple Priest.

Want of space obliges me to reserve the third episcopal function, viz. *the Consecration of Churches*, &c. for my next letter.

I have the honour to be yours, faithfully,

RICHARD HART.

BURTON CHAPEL OF EASE.

IN our Number for November, 1835, we published an interesting account of laying the foundation-stone of the new church at Dorking, with full details of the proper mode of proceeding, and an admirable "Service." We have now been requested to publish the subjoined Office, which, though more brief than the former, is very appropriate.

An Office used on laying the Foundation-Stone of a Chapel of Ease, to be erected in the Hamlet of Burton, in the Parish of Winfrith, Newburgh, Dorset. REV. G. J. FISHER, Rector. August 20, 1839.

THE SENTENCE.

The God of heaven, he will prosper us, therefore we, his servants, will arise and build. (Nehemiah ii. 20.)

THE COLLECT.

Prevent us, O Lord, in this and all our doings, with thy most gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life: through Jesus Christ our Lord. *Amen.*

[*After this Collect the Stone was laid.*]

THE PSALM.

1. O how amiable are thy dwellings, thou Lord of hosts.
2. My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.
3. Yea the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.
4. Blessed are they that dwell in thy house: they will be alway praising thee.

5. Blessed is the man whose strength is in thee : in whose heart are thy ways.

6. Who going through the vale of misery use it for a well : and the pools are filled with water.

7. They will go from strength to strength : and unto the God of God appeareth every one of them in Sion.

8. O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9. Behold, O God our defender : and look upon the face of thine anointed.

10. For one day in thy courts is better than a thousand.

11. I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

12. For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing will he withhold from them that live a godly life.

13. O Lord of hosts : blessed is the man that putteth his trust in thee.

Glory be to the Father and to the Son and to the Holy Ghost.

As it was in the beginning, is now and ever shall be world without end. *Amen.*

THE PRAYER.

O Almighty God, we beseech thee graciously to look down upon us while engaged in rearing a building to be dedicated to thy honour. Grant that thy blessing and favour may rest upon our endeavours to promote thy glory, and the salvation of thy creatures. Grant that the house, here to be erected, may be filled with faithful hearers of thy holy word : that acceptable prayers may be offered up to thee therein : that the preaching of the Gospel of thy dear Son may be faithfully delivered : that the blessed sacraments ordained by him may be duly administered, and rightly received : and that this village and neighbourhood may experience unceasing benefit from the ministration of thy word and sacraments being brought among them. Vouchsafe to hear us, O God, and, of thy great mercy, bestow on us thy heavenly grace, for the sake of our Mediator and Redeemer, thy blessed Son, Jesus Christ the Lord. *Amen.*

Our Father, which art in heaven, hallowed be thy name : Thy kingdom come : Thy will be done in earth, as it is in heaven. Give us this day our daily bread : And forgive us our trespasses, as we forgive them that trespass against us : And lead us not into temptation, but deliver us from evil : For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

THE BLESSING.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

THE DIVINE PRESENCE PROMISED TO OBEDIENCE.

"Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."—*John* xiv. 22, 23.

GREAT are the privileges, and great the responsibilities, of all members of the church of Christ. By their conduct it now pleases God to manifest himself to the world. Having chosen them to himself, and taken them in baptism to be his children,—heirs with Christ of the kingdom of heaven,—if they grieve not his Spirit, and cause him to withdraw from their hearts, he works in them, and with them, in all the fruits of righteousness, and "purifieth them to himself a peculiar people, zealous of good works." He dwelleth in them, and thus purity and holiness pervade their bodies and souls, "increasing with the increase of God;" and by their steady adherence to the commands of Christ, by their devotion, their meekness, their charity, and their faith, he testifieth the truth and power of religion to those who make a mock at holy things. So let it be with us. Let us endeavour, each in our several stations and circumstances, to honour God by a life and conversation regulated by the words of Christ. By so doing, we shall both be blessed ourselves with clearer views of spiritual things, and with increased strength both to resist temptation, and to do the will of God; and we may, by God's mercy, be made instruments, in his hand, of good to others, who, seeing our "chaste conversation coupled with fear," may be led to infer, that "God is with us, of a truth." But if any one is inclined to rest content in the idea that those promises were confined to the days of the apostles, and that believers have not now the same interest in them, let me add that these promises are a comfort and an encouragement of which we may not deprive any individual member of the church of Christ. *How* it pleases Almighty God to fulfil them—in *what manner* he is present in the hearts of believers, and in those ordinances which he hath appointed for the communication of his grace, we presume not to determine; neither do we know *how* obedience to God's word is made efficacious in changing our wills and character. All we know is, that as we persevere in obedience, if God's word stands sure, grace grows stronger, and inward light grows brighter, and God manifests himself in a way which the world knows not of. Let us not, then, seek to explain away our own privileges, and to dwindle down the glorious promises of Christ to a mere rational standard, which man can comprehend; but rather let us cherish the belief, that our position, as members of the church of Christ, is mixed up with mysteries which we, at present, do not understand. One thing we know, God sees, and is not far from every one of us, and "the Lord whom we seek shall suddenly come to his temple." Let us labour, then, that he may find it holy and undefiled, that we may be counted worthy to be exalted into the real presence of God. There shall be "no temple there, but the Lord God Almighty and the Lamb

are the temple of it."* The glory of God shall pervade the universe,—faith shall end in reality, and "mortality shall be swallowed up of life!"—From "*Plain Sermons*," by the Rev. C. B. Pearson.

D. I. E.

VALUE OF THE CHURCH'S CREED.

IF we were to take up the buoys, and destroy the lighthouses around our coasts, and bid the deluded mariner find out for himself the shoals and rocks which endanger his course, or discover in the darkness of night "the haven where he would be," we should be acting as reasonably as those who, to the learner in the doctrine of Christ, would abolish all creeds or formularies which the Church, under the guidance of the Holy Spirit, has established, to warn from error, or to guide into truth.—*Woodgate's Bampton Lectures, Lecture V.*

ON IMAGE WORSHIP.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—My inquiry of Anglicus in what tract, and its page, Image-worship is treated so lightly, was to ascertain whether he were one of many who have given their opinions on the Tracts for the Times, without examining them; and I still suspect that he has not done so, or I think he would have noticed whom Clericus quoted, viz. the pious Bishop Hall. I am not aware that the good Bishop was censured, at the time he wrote, for his use of words; and why should he now? Is this catching at words the "charity that thinketh no evil?" Does it not manifest a factious spirit, the cleaving to a party, right or wrong, by the misrepresentation rather than the fair criticism of an opponent?

Admitting the word *Image-worship* to have been used by the Bishop and the Tract-writers, though it may, at first sight, appear incautious, yet they ought to have the advantage of explaining their own terms: and there is very high authority for such use. In our Lord's Parable, when enjoining a person to take the lowest room at a wedding-feast, he gives the reason "that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have *worship* in the presence of them that sit at meat with thee." Again, in the Form of Solemnization of Matrimony:—"With this ring I thee wed; with my body I thee *worship*." No one ever supposed that either the translators of the Bible, or the compilers of the Liturgy, intended more than honour or respect. And I do not remember that *δύλα* is ever synonymous with *προσκύνησις*.

But *Image-worship* is not the word. The Bishop says, "The honour paid to images is dangerous in the case of the uneducated."

* Rev. xxi. 22.

Keeping to the sense of the above Greek words, I appeal to Anglicus's own feelings when viewing the Agony in the garden of Gethsemane, the Crucifixion, or the Ascension, on our beautifully painted windows, whether his thoughts have not recurred to the reality, whether his mind has not been impressed with awe at the representation of the different periods of our Lord's abode on earth? Or even taking a lower grade, have not the figures of Moses and Aaron, the royal Psalmist, the Prophets, the Apostles, and the Evangelists, with the symbols by which they are recognised, led him to grateful reflections on the divine revelations, of which they were the inspired penmen? And cannot he or I thus feel without being ranked among transgressors of God's holy law? Indeed, I do not envy the man who can fix his eye on the splendid works of art, whether of the pencil or the chisel, and be unmoved.

Taking this view of the question, and I am convinced no other is intended, I quite agree that "in the case of the uneducated," such honouring of images *may be dangerous*; because of the remaining infection of nature inclining them to sink down into the worshipping of them. Such, however, is the absurdity of *Image-worship*, that any of the elder pupils of a well-conducted Sunday School would at once distinguish between honouring and worshipping them. And because the gifts of Providence may be abused, are their proper uses to be rejected? While therefore I crouch as a dog at the foot of the Great Supreme, I can honour the representation of the circumstances and persons which directly or indirectly effected our salvation.

It has been remarked, that "Popery is more the corruption of truth than the invention of error." Popish image-worship is one instance among many which it is the object of the Tract-writers to expose.

I shall briefly notice Anglicus's last question. "Do the authors of the Tracts for the Times condemn ROMISH Image-worship as positively *idolatrous*, as it is condemned in the Articles and Homilies of our apostolic Anglican Church? All I desire is an answer to this simple question." My answer shall also be simple—YES. The object of the Tract-writers is to prove (and they have triumphantly succeeded) that the corruptions of Popery, and the errors of ultra-Protestantism, are neither part nor parcel of Catholic Christianity.

I beg to subscribe myself, Sir, your obedient Servant,

July 20.

PRESBYTER ANGLICANUS.

CAUSES OF THE RECENT GROWTH OF POPERY.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—In my letter which you permitted to be inserted in your number for October, I showed that Queen Elizabeth, and the great divines of her days, as well as those of the greatest name in the subsequent reigns down to the time of the Revolution, held somewhat different notions of the way in which popery was to be opposed, than

those which are adopted in the present day. They were comparatively merciful to her theological errors; but fully alive to her exorbitant claims to political power, and spiritual domination. We, of the present day, have reversed this mode of treating her adherents; full of the loudest denunciations of her doctrines and practices, we meet her claims to political power and ascendancy with a smile of incredulity, and admit her to the fullest share of power under the abused name of religious liberty, and the new lights of modern liberalism. The Revolution of 1688 having just delivered us from the most imminent danger both to our liberties and religion, gave, as it were, formal sanction to every topic which could be urged to render popery odious. Hence the doctrines of the Romish Church formed one of the main points of attack; and Protestants, instead of confining themselves to the political and tyrannical character of the papacy, and to the dangers with which this feature of the Church of Rome threatens the liberties and independence of every other church and nation, seemed to think that the confutation of her errors was the only thing necessary. On the contrary, though every error of her creed and practice were reformed, there could be no security against her machinations while the evil spirit of temporal power and spiritual supremacy which she claims, is suffered to exist within her. The wisdom of the policy pursued by Queen Elizabeth was fully borne out by the event; nearly the whole nation spontaneously adopted the Reformed Church of England; and the Queen and her counsellors were contented with this, and thought the doctrines of the Romish Church were matters which concerned *her* members alone, and not those who had thrown off her yoke. Nay, they went further; they saw that any unnecessary exaggeration of the differences between her and the Church of England, was only the means of preventing conversions to the Reformed Faith, and hardening the hearts of papists against all the evidence of truth, and all possibility of conviction! This policy, dictated by reason and truth, was generally pursued by the divines of our Church, instances of which I alluded to before, in the facts, that the charges of idolatry, sabbath-breaking, and apostasy, now so frequently brought against the Romish Church, were not countenanced by our great divines; insomuch that Joseph Mede himself lost all hopes of preferment, though in every other respect perfectly eligible, because he maintained the Pope to be Antichrist. This interpretation of the Book of Revelation, which is perfectly contradictory to the whole tenor of the early Fathers, seems to have been first hit upon for merely political purposes, in the quarrels between the Pope and the German emperors; and was fixed in our English theology, having passed from the Puritans to the Theologians who succeeded the Revolution. But, surely, no one that has read the unsatisfactory Dissertations of Bishop Newton on the Prophecies, or been acquainted with the numerous and discordant interpretations of these obscure points even by the most learned and able writers, can doubt the wisdom of those who explain them in accordance with the Primitive Fathers, and look to them as relating to events *yet future*. To *distort* the Apocalypse, and its cognate prophecies, into an accordance with the *past* history of the Church, is only to expose the whole evidence of prophecy to the cavils and sneers of infidelity; and to hold

forth to the world that fertility of invention, and ingenuity of criticism, can make it speak any thing at pleasure. I do not, therefore, think myself a worse protestant, because, with Archbishop Laud and Jeremy Taylor, and Bull, and the other great divines of our Church, I look upon the Apocalypse as yet entirely unfulfilled; or at least, as not relating to *Papal Rome*! I do not feel myself called on to pronounce an opinion on the *degree* of doctrinal corruption she has arrived at; but it is the duty of every son of the Anglican Church to restrain her power, and to exorcise out of her the foul and cursed lust of worldly power and spiritual supremacy!

Now it was this very fact, the placing the controversy mainly in the doctrinal differences, which blinded the eyes of the statesmen of the past generation to the dangers of popery. Whether a papist worshipped the Virgin and the saints, or whether the adoration of the host were to be called idolatry or not,—things on which the controversy seemed to hinge,—were in their estimation points in which *papists alone* were concerned; and the circumstances of the world seemed to forbid the possibility that the lust of worldly power in the Romish Church should ever again be dangerous. They had not, however, seen, as we have seen, the union of popery with democracy, dissent, and infidelity, which the last few years have exhibited both here and on the continent. Fully right in their views of the harmlessness to others of popish doctrinal errors, they were blind to the real sources of danger.

Again; I may remark that the progress of popery in England is not so dangerous to others (whatever it may be *religiously* to the souls of its adherents) from its errors in doctrine, as from its union with dissent, infidelity, and democracy, for political ends. I believe the real increase of popery in England has been much exaggerated. Popish mass-houses are now generally erected on mere speculation, and in hopes of forming a congregation *afterwards*; hence their number is no fair criterion of the spread of popery up to the present time; and the influx of the Irish, and their marriages with English protestants, will account for much of the increase; nay, for almost the whole of it. Still, as a great increase, though inconsiderable when compared with the population, has undoubtedly taken place in very recent times, it may seem expedient to point out some of the causes of that increase.

One important cause, I am persuaded, is to be found in the spread, both within and without the pale of the Church, of what is called *Evangelicism*. This has been pointed out in a pamphlet which was lately reviewed in the pages of the *CHRISTIAN REMEMBRANCER*; from which I will beg to make a few extracts.

The title is, "The True State of the Case Considered; or, the Oxford Tracts, the Public Press, and the Evangelical Party. By G. P. De Sanctâ Trinitate."

Every one at all acquainted with the subject knows that the doctrines called *Evangelical* had no existence in the Church of England at the time when Wesley and Whitefield commenced their labours. Those doctrines, in fact, date their origin from them; for *Evangelicism* (and I do not use the word in any offensive sense, but merely as a convenient term to designate a system) differs widely from the old systems, both of puritanism and dissent, though it has much in common with them; and thus, Dr. Watts himself, and several

eminent writers among the old dissenters, are now esteemed far too legal, cold, and formal, for the modern school; which, however, freely admits the popish writers of the more warm and imaginative character! The system itself is, in one word, Methodism; that is, a modification of Calvinism, with a view to render it *spiritual*. It may seem strange to call methodism a modification of Calvinism, since the far greater portion of that sect are professed Arminians. But, in reality, there is less difference between the systems of Calvin and Arminius than is generally imagined; or rather, I should say, their two systems are only different aspects of one and the same theological code. Both of them profess to investigate the secret decrees of God, and to make them the foundation of religion; both very largely rest their system on metaphysical and philosophical discussions, and bring Revelation down to the level of the human intellect; both alike make religion entirely to consist in certain operations of divine grace upon the mind, which operations also may be judged of by a man in his own case, and are the lawful subjects of investigation and of human cognizance in others; both affix new and unheard-of definitions to all the old ecclesiastical words and phrases, as *regeneration*, *justification*, *sanctification*, and *faith*; both lower down the notion of faith into a mere simple assurance of our having a personal interest in Christ, and thereby make religion a *sentiment*, and the feelings the test of our salvation; both of them in this way virtually reject the sacraments and the church, which in a system so completely one of inward feelings only are either not necessary at all, or, at most, are so in a very subordinate degree; in the same way they laid the foundation of the rationalistic errors of the present day, which, not regarding the verities of Revelation as absolutely true and existing in themselves, and apart from any relation which they may bear to us, or any influence which they may exert towards us, chiefly regard these latter only, and receive the doctrines not as true in themselves, or to be believed further than they can be comprehended by the mind, and made subservient to purposes of personal comfort and edification; and, lastly, both *systematized*, that is, assumed the infallibility of the human intellect to be such, that it could enter into the whole meaning of the Holy Scriptures, and reduce them into a complete and perfect theological system; nay, they seem to have thought that a fuller knowledge of the gospel was reserved for these latter times, and that protestants were in far more favourable circumstances for acquiring it, than even the generation which immediately succeeded the apostolic age!

In this system, which is that of Calvin and the Swiss reformers, for it is quite distinct from that of Luther, as also from the principles on which the Church of England was reformed, will be found the germ of the new doctrines so zealously propagated by Wesley, Whitefield, and their co-religionists. In an age remarkable beyond all others for religious indifference and infidelity, when the dissenters were sinking gradually from the coldness of Arianism into the deadness of Socinianism, and the latitudinarian spirit of the times had rendered the Church less watchful, these zealous men unhappily were tempted to let every thing be subservient to the mere purpose of *making an impression*. Provided a lively impression could be produced, they too little regarded the means by which it was effected. Hence, they dwelt far too much on the value of excited and strong feelings in religion, and selected those topics for preaching, and dwelt almost exclusively on those parts only of the system of Geneva which could be turned to such a purpose. The mighty energy of divine grace, regeneration, sudden impulses, and instantaneous conversions, the necessity of a personal assurance of salvation to the Christian in order to his peace and comfort, which assurance might be, in some case, measured by the strength, or coldness and formality of his feelings and devotions; these, and similar topics were the main points of their system. These doctrines were most strongly and universally opposed at the time by the clergy. By degrees, however, they won their way, till at length they found, even in the Church, a considerable number of professors; and, having been adopted by some leading and wealthy individuals,

a complete and systematic mode of propagating them in the Church was organized. It is well known, that the University of Cambridge was the scene of this new *propaganda*, where every engine was set at work to convert the future candidates for orders to these opinions; and so widely spread was its influence, that, in many cases, it became difficult for those who had not wealth or connexion, to obtain curacies or advancement in the Church, except through its patronage and recommendation. The *propaganda* borrowed a leaf from the history of the puritans, only with better success; by purchase, or influence, or other means, (and let it be borne in mind, that there have generally been at least one influential person connected with this party in each successive administration of government,) a vast number of livings in the Church, situated in populous or other central positions, have gradually been transferred to clergy professing evangelical opinions.

But this plan for establishing a party in the Church itself was not sufficient to satisfy the *propaganda*; those who were ministers of the Church, were still in a great degree bound by her rules and discipline, and compelled to acknowledge the authority of their diocesans. They could not exchange pulpits with the dissenters, or openly join them in public worship. How greatly this object was desired may be judged of from one instance. The Rev. Legh Richmond observed to a dissenting teacher, "Dear brother, I feel assured that you are a child of God, and I know that you believe me to be one also; and yet I cannot preach in your pulpit, nor dare admit you into mine. My brother, there must be something wrong in this." Of course there was something very wrong, though the Rev. Gentleman could not perceive where the error lay, nor yet the inconsistency (to use a very mild word) of eating the bread of a church, whose principles he condemned and would wish to overturn! Since, then, this complete and open amalgamation with all the various shades of dissent, at the caprice of each individual, could not be brought about, nor the yoke of Episcopacy completely thrown aside, something as near as possible to it must at least be effected. Accordingly, the very next thing to all this was done by the establishment of various societies of a professedly religious character, where the much-longed-for union with dissent in all its forms might take place, and where the leaders of what is called *the religious world*, (what a monstrous and unscriptural expression!) might be elevated, under the name of presidents, vice-presidents, committees, and secretaries, into a sort of episcopal power, patronage, and leadership. If any bishops condescended to join such institutions, they were very gladly received; but then it was *at the expense of their episcopal character*,—for they were in these societies only on a level with any other influential members of *the religious world*. In those societies, men assuming that they could subject the operations of Divine grace to the scrutiny of their reason, and pronounce on the hearts of men, set up a *conventional* standard to judge one another by, and freely gave the right hand of fellowship without any reference to the church whose discipline they were breaking, and with very slight (if any) open reference to creed or profession of faith. The language of these churchmen amounted to this, that good men must do good, and do it in *their own way*; if the bishops approved of it, they were glad; if not, they could do without the bishops! Thus several objects were attained at once: there was an amalgamation with dissent; an escape from the discipline and order of the Church; the gratification afforded by choosing their own leaders; and the acquisition of a character for zeal and liberality and benevolence, at the expense of the great body of the clergy, who were thus held up to public scorn, as hostile to the great cause of moral and religious improvement, because they would not adopt the same means of advancing it.—Pp. 17—23.

Many will, of course, dispute the writer's definition of *Evangelicism*; but any one must see that such a system is a *great preparation for the introduction of Romanism*; and the following quotations from the notes

of the above pamphlet show how *Evangelicism*, by exciting desires which it cannot gratify, naturally leads its victims into popery; and also, how *inconsistent* are the proceedings of those very leaders of the party who are loudest in their denunciations of popery.

Another great defect in the Evangelical system is also in its confinement to only a *very few* topics, as contrasted with the fulness and richness of the old theology of our Church. It is always *laying the foundation*, and shows a dread and jealousy of building any thing on it lest we should thereby lose sight of that foundation. Well adapted to arouse and waken the careless, it hardly permits us to proceed a step beyond. It is always dwelling on the *first impression*—the extreme depravity of the human heart, so as almost to be inconsistent with the existence of the natural conscience; the danger of self-righteousness, so as somewhat to interfere with the doctrine of morals; such a necessity for warm and excited feelings in the service of God, as to make us think them of more importance than the duties enjoined us;—these, with a very few other topics, throw nearly every thing else into obscurity. Is it then a wonder that men, thus roused and excited by a system which hardly dares go further than this mere first excitement, should seek in the strong illusions which Romanism offers that for which they have been so well prepared?

In addition to the proofs given above of the desigus and intentions of the Evangelical party, we may point out their conduct whenever they are beyond the presence and jurisdiction of the English Church. On the continent of Europe their actions will be found to countenance the most sinister suspicions. Thus Lord Roden presides over a Society for the express purpose of encouraging Evangelical principles abroad; and within the last very few years, in a spot not far from Paris, was instrumental in turning out a most exemplary and respectable clergyman and congregation of the Church of England from a chapel which had been occupied by them for a considerable period, and intruding a dissenter into his place. A schism among the protestants was the immediate consequence; and the same scenes are perpetually occurring on the continent of Europe against the English clergy, and in favour of dissent; and they will be found, almost everywhere, to be promoted by parties who profess themselves to be members of the Church of England! This assuredly gives us a clue to the bitter spirit of hostility wherewith Lord Roden has persecuted the Universities, and the indecorous language used by Lord Henley when pouring contempt on the daily services of the Church: the avowed object was *reform*, but the secret aim, though perhaps unconsciously entertained, was *destruction*.

What can we think of Lord Glenelg's protestantism and defence of Evangelical opinions on the religious platform, who was so long and willingly a member of a cabinet which had dealt, on many occasions, "*a heavy blow and great discouragement to protestantism*," and encouraged popery with his utmost efforts in the Colonies, whose government was in his own hands!—P. 59.

Great are the inconsistencies of human nature! I will not insinuate that the noblemen thus animadverted on are secret papists; but, assuredly, their efforts are strenuously employed for the advancements of those very principles, which they, and the party in the Church to which they belong, invariably denounce in the most emphatic terms.

G. P.

PSALM II.

TRIUMPH OF CHRIST'S KINGDOM.

WHY roar the heathen hosts, so wild uprising?
 Why do the realms imagine a vain thing?
 Earth's monarchs rise, high chiefs the war devising,
 On God and on His own anointed King :—
 "Break we all their bonds in twain,
 "Cast them from us, cord and chain."
 He dwells in heaven who laughs them all to scorn,
 The voice of mockery from the Lord is borne.

Then shall He speak to them in wrath and chiding,
 In withering anger vex them and confound :
 "Yet is Mine oil upon My King abiding,
 "On Zion, Mine own holy mountain, crown'd."
 Hear the covenant and decree,
 God the Lord spake out to Me :
 "Thou art My Son," he said : "Even I to-day
 "Have Thee begotten : ask, and win Thy way :

"Ask, and behold the heathen are assign'd Thee,
 "Into Thine hands I give all ends of earth,
 "To bruise with iron rod, to cast behind Thee,
 "Dashed like a vessel on the potter's hearth."
 Now then, O ye kings, be wise,
 Lords of earth, your heart chastise ;
 Serve God in fear ; rejoice with trembling ; own
 And kiss with loyal love th' anointed Son.

Kiss ye the Son, ere yet His ire be glowing,
 So might ye perish on your tardy way ;
 Soon will He blaze, in wrath and zeal o'erflowing :
 Thrice blessed all who trust in Him that day.

From "The Psalter in English verse," by PROFESSOR KEBLE.

MONTHLY REGISTER.

EDUCATION.

Extracts from Minutes of the Committee of Council on Education, September 24, 1839.

READ an account of the applications for pecuniary aid to schools in Great Britain, not including applications for endowment, under the 1st and 2d Victoria, cap. 87.

The Lords of the Committee deliberate as to the best manner of effecting the objects contemplated in the vote of the last session. The sum voted is 30,000*l.*; the number of applications is already 307; the number of scholars to be educated in the proposed schools is 58,302, and the amount applied for is 48,590*l.*

The Lords of the Committee observe that in a large proportion of the applications now before them, the memorialists have commenced, or undertaken, the erection of school-houses, in the expectation of receiving pecuniary assistance from Her Majesty's Government upon conditions similar to those which were required by the Lords of the Treasury; and the Lords of the Committee resolve to be guided by the regulations contained in the Treasury minutes, in so far as will be consistent with the terms of Her Majesty's Order in Council of June 3, 1839.

The following regulations will therefore govern the appropriation of the sum intrusted to the superintendence of the Committee for the present year:—

"REGULATIONS.

"I. Every application for a grant is to be made in the form of a memorial, addressed 'To the Right Hon. the Lords of the Committee of Council on Education.'

"II. The Committee will consider the memorials in order, according to the dates at which they have been, or shall be received.

"III. The right of inspection will be required by the Committee in all cases. Inspectors authorized by Her Majesty

in Council will be appointed from time to time to visit schools to be henceforth aided by public money. The inspectors will not interfere with the religious instruction, or discipline, or management of the school, it being their object to collect facts and information, and to report the result of their inspections to the Committee of Council.

"IV. Before any application for aid shall be entertained, the Committee will require to be satisfied by reference either to the inspectors, or to the National or British and Foreign School Society, or, if the school be in Scotland, to some competent authority there:—

"1. That the case is deserving of assistance.

"2. That there are no charitable or other funds or endowments which might supersede the necessity of a grant.

"3. That the site of the school-house has been obtained with a good legal tenure, and that by conveyance to trustees it has been duly secured for the education of the children of the poor.

"4. That it is reasonable to expect that the school will be efficiently and permanently supported.

"5. The Committee will require that every building, on behalf of which any application is entertained, shall be of substantial erection, and that in the plans thereof not less than six square feet be provided for each child.

"6. All recipients of grants will be required to bind themselves to submit to any audit of their building account, and to furnish any reports of their schools which the Committee of Council may require.

"7. The Committee will require that the certificate hereto annexed shall be signed by the applicants and presented to the Committee, before their Lordships will authorize the payment of any grant which may be made to a school.

" 8. In all ordinary cases the grants will be made in aid of the erection of school-houses (exclusive of residence for master or assistant) upon the following further conditions :—

" ' 1st. That for every 10s. to be granted by the Committee, the means of educating one child (at least) shall be provided.

" ' 2d. That the amount of private subscriptions shall be received, expended, and accounted for, before their Lordships will authorize the payment of the grant.'

" 9. In every application for aid to the erection of a school-house in England or Wales, it must be stated whether the school is in connexion with the National Society, or British and Foreign School Society; and if the said school be not in connexion with either of these societies, the Committee will not entertain the case unless some special circumstances be exhibited to induce their Lordships to treat the case as special.

" 10. Under the head of 'special' the following may be included—

" 1st. Cases of peculiar urgency, arising in poor and populous places.

" 2d. Peculiar cases in which sums may be required for the aid and support of existing schools.

" 3d. Cases of schools in England and Wales which are not connected with the National or British and Foreign Society.

" ' CERTIFICATE.

" ' We, the undersigned, promoters of the school at —, hereby certify, for the information of the Right Hon. the Lords of the Committee of Council on Education—

" ' 1st. That the new school-house, in aid of which your Lordships were pleased to grant —, is completed in a satisfactory and workmanlike manner, being built of the proper dimensions, and in all respects according to the plan and specification proposed to and approved by your Lordships.

" ' 2d. That the amount of private subscription specified in our memorials to your Lordships has been received, expended, and accounted for, and that there does not remain any debt, charge, or claim of any kind on account of

the building, except what will be liquidated by your Lordships' grant, the payment of which is now prayed for.

" ' 3d. That the site of the school-house has been obtained with a good legal tenure, and has been duly conveyed to trustees, so as to secure the building for the purpose of educating the children of the poor.

" ' 4th. That we are ready to submit to any audit of our accounts for building which your Lordships may direct, to make such periodical reports respecting the state of our schools as your Lordships may call for, and to admit your Lordships' inspectors according to the annexed regulation, marked A.

" ' In testimony whereof we affix our signatures, and request the payment of the sum appropriated to the school at — aforesaid.'

" ' Signed and dated —, '

" ' REGULATION. A.

" ' The right of inspection will be required by the Committee in all cases. Inspectors, authorized by Her Majesty in Council, will be authorized from time to time to visit schools to be henceforth aided by public money. The inspectors will not interfere with the religious instruction, or discipline, or management of the school, it being their object to collect facts and information, and to report the result of their inspections to the Committee of Council.'

THE following letter has been officially addressed to a Clergyman of the Established Church :—

" Committee of Council on Education,
" Council Office, Oct. 5, 1839.

" REVEREND SIR,—The Lords of the Committee of Council have had under consideration your letter of the 1st October, in which, referring to my former communication, you inquire whether some or all of the inspectors to be appointed to visit schools will be clergymen; and if not, whether they will at least be members of the Church of England; and you observe, that as religious instruction must necessarily form the chief part of the education

of your school, if that instruction and the discipline and management of the school be withdrawn from the cognizance of the inspectors, there would be little else to which they could direct their attention;—the Lords of the Committee of Council on Education direct me to assure you that it is intended to appoint one or more inspectors specially to visit the Church of England schools; that no person not a member of the Church of England will be appointed to discharge this important duty; that it is their Lordships' wish and intention to select in preference (other qualifications being equal) clergymen of the Established Church to inspect schools connected with the Church; and that their Lordships will be solicitous to appoint as inspectors persons whose character shall be a guarantee of their conduct, both to the Established Church and to the public at large.

"With respect to the latter part of your letter, which relates to the limitation of the inspectors' powers, I am directed to state to you, that the points to which it adverts had already received the serious consideration of the Committee; and that the disadvantages which may arise from excluding the religious instruction from the supervision of the inspectors

have not escaped their Lordships' attention. The Committee have been anxious to give to the promoters and managers of schools the fullest possible assurance, that, in accepting the public money, coupled with the condition of inspection, they will not incur the slightest risk to the full integrity of the religious principles upon which the schools are established; and for this object the above-mentioned limitations are necessary. It does not, however, appear to the Committee that there is anything in these conditions to prevent the promoters and managers of any school from obtaining from the inspector an examination into, and a report upon, the religious instruction which may be afforded therein, provided that a requisition to that effect should previously be presented to him by the clergyman, committee, or other person under whose superintendence the religious instruction is ordinarily afforded to the school.

"With respect to the general management and discipline of the school, the inspectors will be instructed to inquire and report, but not to interfere or to regulate.

"I have been instructed to add, that you are quite at liberty to make public use of this letter.

"I have the honour to be, &c. &c."

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

<i>Name.</i>	<i>Place.</i>	<i>County.</i>	<i>Article.</i>
Brodrick, W. J.	Castle Rising	Norfolk .	Silver Inkstand.
Downes, Robt.	Leamington	Warwick .	Splendid Candelabrum.
Flint, C. R.	{ Brodsworth	York . . .	{ Elegantly-chased Teapot.
	{ Loversall	York . . .	{ Sugar-basin to correspond.
Haslewood, A. B.	Hackney	Middlesex .	Superb Inkstand.

<i>Name.</i>	<i>Place.</i>	<i>County.</i>	<i>Article.</i>
Jones, D. . . .	Deptford	Kent . . .	Tea and Coffee Service.
Knollis, F. M. .	Diggeswell	Herts . . .	A beautifully-ornamented Writing-book (by <i>pence and farthings</i> , from the poor children).
Lewis, R. G. . .	Wherwell	Hants . . .	
Pope, T. . . .	Eton.	Bucks . . .	Silver Salver.
Pridden, W. . .	North Ockenden . .	Essex . . .	Plate.
Whitfield, J. H. .	Hope Bowdler . . .	Shropshire .	Tea and Coffee Service.
			Inkstand.

DR. HOLLAND.—Dr. Holland, Regius Professor at Oxford, when he went forth from his college for any considerable time, took this solemn valediction of the fellows: "I commend you to the love of God, and to the hatred of popery and superstition."

LIVERPOOL COLLEGIATE INSTITUTION.—A new educational establishment is about to be founded in Liverpool, under the title of the Liverpool Collegiate Institution. John Gladstone, Esq. has contributed 500*l.* towards its funds. Lords Francis Egerton and Sandon have likewise placed their names amongst the donors, and consented to become vice-presidents. The bishop of the diocese has accepted the office of visitor.

MANCHESTER FREE GRAMMAR SCHOOL.—The second annual examination took place before the Rev. J. F. Isaacson, B.D. Fellow and Tutor of St. John's College, Cambridge; the Rev. E. A. Dayman, M.A. Fellow and Tutor of Exeter College, Oxford, and the Rev. J. Walker, M.A. Fellow and Tutor of Brasenose College, Oxford. These gentlemen (two of whom examined the school last year also), after a very careful examination of all the classes, expressed themselves highly gratified with the progress made in the different departments of study during the year. We have been favoured with a sight of their report, in which, after noticing the diligence and attention with which the various books and subjects have been taught and studied in the classical department; the satisfactory state of the lower school, both in Latin and English; the proficiency of the boys in the upper English school, especially in mapping, drawing, and penmanship; the great and judicious pains bestowed upon the pupils in the French school; and the successful results, and the encouraging prospects of the system pursued in the mathematical department, the examiners conclude with naming J. Booth as the successful candidate for the exhibition, and recommend several of the pupils, among whom are the unsuccessful candidates for the prizes. "Nor," they add, "can we close this report, without a favourable notice of the pains which have been taken in the religious instruction of the boys in general." We rejoice to find by this, that the Free Grammar School continues to merit the praise (which it obtained likewise, we believe, at the last examination), of making instruction in true religion a prominent and essential part of its system; and we trust the example thus set, will be an encouraging one to the Church of England Schools which are now rising up throughout the country.

A NOBLE EXAMPLE.—At the last quarterly meeting for this year of the members of the Royal Naval Benevolent Society, a letter was read from Admiral Sir T. Williams, in which that gallant officer nobly tendered the munificent sum of 500*l.* towards the erection of a school for the education of the daughters of his brother officers, "having," as Sir Thomas Williams observed, "for its basis the means of affording to them a well-grounded religious instruction, according to the tenets of the Church

of England." The reading of this letter elicited the general applause of the officers present, and Sir G. Cockburn and the other members expressed their deep sense of the generous offer, and their determination to cooperate with the gallant donor in effecting so desirable an object as he contemplated. It appeared that, in 1831, Sir Joseph Yorke recommended the establishment of a school for the daughters of naval officers, which it is to be hoped, will be now carried into effect.

ORDINATIONS.

Dec. 1, Bishop of Durham.
 „ Bishop of Ely.
 21, Bishop of Worcester.
 22, Bishop of Lincoln.
 „ Bishop of Winchester.
 Jan. 5, Bishop of Norwich.
 „ Bishop of Ripon.
 12, Bishop of Hereford.

By the Lord Bishop of Peterborough.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Barton, Thomas	B.A.	Queen's	Cambridge
Beresford, Gilbert	M.A.	St. John's	Cambridge
Bond, William	B.A.	Caius	Cambridge
Dukes, Robert Middleton	B.A.	Lincoln	Oxford
Innes, John	B.A.	Trinity	Oxford
Jukes, Robert Boswell	B.A.	Corpus Christi	Cambridge
Metcalf, William Layton	(<i>let. dim.</i>) B.A.	St. John's	Cambridge
Milman, Robert	B.A.	Exeter	Oxford
Noble, Robert Turlington	B.A.	Sidney Sussex	Cambridge
Phillips, George Peregrine	M.A.	Trinity	Cambridge
Pooley, David	B.A.	St. John's	Cambridge
Smith, George	(<i>let. dim.</i>) B.A.	Magdalen Hall	Oxford
Snelgar, Jacob Banister	B.A.	Jesus	Cambridge
Wilson, Frederic William	B.A.	Christ's	Cambridge

PRIESTS.

Charlton, William Henry	B.A.	Trinity	Cambridge
Cooper, Charles Brodie	(<i>let. dim.</i>) B.A.	Wadham	Oxford
Deudy, Samuel	M.A.	Trinity	Oxford
Howard, Richard Henry	M.A.	Christ Church	Oxford
Kempe, Alfred Arrow	(<i>let. dim.</i>) B.A.	Magdalen	Cambridge
Norman, John Frederic	B.A.	Caius	Cambridge
Thompson, Archer	B.A.	Trinity	Cambridge
Thorpe, George Villiers	B.A.	St. John's	Oxford
Watson, John	B.A.	St. John's	Cambridge
Young, Newton Barton	M.A.	New	Oxford

By the Lord Bishop of St. Asaph.

DEACON.

Kenyon, Charles Oriando	B.A.	Christ Church	Oxford
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PRIESTS.

Name.	Degree.	College.	University.
Claney, James	B.A.	Caius	Cambridge
Roberts, David	B.A.	Magdalen Hall	Oxford
Williams, Richard Heyward		Magdalen	Cambridge

By the Lord Bishop of Lincoln.

DEACONS.

Alford, Charles Richard	B.A.	Trinity	Cambridge
Barclay, John Thomas	(<i>let. dim.</i>)	St. Edmund Hall	Oxford
Bleaymire, Thomas	B.A.	Trinity	Cambridge
Durnford, Francis Edward	B.A.	King's	Cambridge
Goodacre, Robert Henry	Lit.		
Hawksley, John	B.A.	St. Edmund Hall	Oxford
Hogarth, Arthur George	B.A.	Queen's	Oxford
Hoskin, Peter C. Mellish	(<i>let. dim.</i>)	Jesus	Cambridge
Lovell, William Willes	B.A.	Trinity	Oxford
Marshall, William	(<i>let. dim.</i>)	Corpus Christi	Cambridge
Micklethwaite, Richard G.	ditto	Catherine Hall	Cambridge
Montrion, Edwin C.	ditto	Pembroke	Cambridge
Mountain, William Henry	B.A.	Christ's	Cambridge
Osborn, William Cook	(<i>let. dim.</i>)	St. John's	Cambridge
Richards, Samuel More	ditto	S.C.L.	Magdalen Hall
Trimmer, Herbert	ditto	Lit.	Oxford
Watson, Benjamin Lucas	M.A.	Lit. St. Mary Hall	Oxford
Young, Walter	B.A.	King's	Cambridge

PRIESTS. *

Garvey, John	B.A.	Corpus Christi	Cambridge
Greaves, Alfred	M.A.	Trinity	Cambridge
Newbold, John Knifton	(<i>let. dim.</i>)	Queen's	Oxford
Piggott, John David	B.A.	Merton	Oxford
Rawle, Richard	(<i>let. dim.</i>)	M.A.	Trinity
Risley, John Holford	S.C.L.	New	Oxford
Webb, John Moss	(<i>let. dim.</i>)	B.A.	Clare Hall

By the Lord Bishop of St. David's.

DEACONS.

Davies, J.		St. David's	Lampeter
Evans, T. sen.		St. David's	Lampeter
Evans, T.		St. David's	Lampeter
Felix, H.		St. David's	Lampeter
Gwynne, E. H. A.	B.A.	St. John's	Cambridge
Hilton, C. J.	M.A.	Jesus	Cambridge
Jones, E.		St. David's	Lampeter
Jones, J. G.		St. David's	Lampeter
Lawrence, W. B.		St. David's	Lampeter
Morgan, D.		St. David's	Lampeter
Morgan, D.		St. David's	Lampeter
Morgan, H.		St. David's	Lampeter

PRIESTS.

Bickerstaff, I.		St. David's	Lampeter
Davies, E.		St. David's	Lampeter

Name.	Degree.	College.	University.
Davies, T.		St. David's	Lampeter
Evans, E. D.		St. David's	Lampeter
Greenwood, W.			
Jones, T.		St. David's	Lampeter
Lewis, J.		St. David's	Lampeter
Meredith, W.		St. David's	Lampeter
Mytton, D. F. G.		St. David's	Lampeter
Nathan, H.		St. David's	Lampeter
Rees, J.		St. David's	Lampeter

The Bishop of London has lately ordained, as a minister of the Church of England, a gentleman who had been born and educated in the Church of Rome, and who had been studying at Rome eight years, to qualify him as a minister of the Romish Church. His residence at Rome has led to his conviction of the errors of Popery, which he has in consequence renounced, and is now a zealous defender of the faith once delivered to the saints.

PREFERMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Ballard, W. J. . .	Alborne	£255	Sussex	Chichester	J. Goring, Esq.
Barry, W. . . .	Blisworth	351	Northam.	Peterb.	{ Trustees of J. Barry, Esq.
Bayly, C. H. . .	Stratton, St. Michael	388	Norfolk	Norwich	New Coll. Oxford
Berens, E. R. . .	Downham	402	Essex	London	R. B. Berens, Esq.
Bland, R. . . .	Tutbury	131	Stafford	L. & C.	Archdn. of Derby
Blencowe, P. G. .	Puttey	118	Hereford	Hereford	D. & C. of Herefd.
Blenkinsop, R. G. L.	Sheedforth	(New)	Durham	Durham	D. & C. of Durham
Bishop, C. . . .	Northamp. St. Cath.	(New)	Northam.	Peterb.	Trustees
Bishop, H. A. . .	Long Stowe		Camb.	Ely	Rev. H. Holloway
Bockett, B. B. . .	Epsom	304	Surrey	Winchest.	Mrs. Pugh
Bragge, C. P. . .	Chilton Cantiloe	260	Somerset	B. & W.	J. Bragge, Esq.
Brown, F. . . .	Nailsea with Bourton	352	Somerset	B. & W.	Mrs. M. Brown
Buckle, M. H. J. .	Edlingham	483	Northam.	Durham	D. & C. of Durham
Buller, H. J. . .	West Parley	195	Dorset	Salisb.	Mrs. M. Buller
Collinson, J. . .	Bolden	653	Durham	Durham	Bp. of Durham
Croft, R. . . .	North Ockendon	554	Essex	London	R. B. de Beauvoir, Esq.
Crompton, G. . .	Carlton-in-Snaith	168	York	York	Lord Stapleton
Foxton, G. L. . .	Worcester, St. Peters	233	Worc.	Worc.	D. & C. of Worc.
Gibson, — . . .	Fawley with Exbury	1175	Hants	Winchest.	Bp. of Winchester
Grey, F. . . .	Gateshead	636	Durham	Durham	Bp. of Durham
Haworth, J. . .	Chester, Christ Ch.	(New)	Chester	Chester	Bp. of Chester
Hepworth, W. . .	Congham	453	Norfolk	Norwich	J. Jarvis, Esq.
Hooper, J. . . .	East Lydford	135	Somerset	B. & W.	Mrs. Harbin.
James, J. . . .	Dore Abbey	523	Hereford	Herefd.	{ Co-heirs of the late Duchess of Norfolk
King, R. H. . . .	{ Wendons Lofts with Elmdon	470	Norfolk	Norwich	J. Wilkes, Esq.
Lechmere, A. B. .	Hanley Castle	650	Worc.	Worc.	Sir A. Lechmere, Bt.
Lister, — . . .	Bushbury	159	Stafford	L. & C.	— Phillips, &c.
Majendie, G. J. .	Heddington	239	Wilts	Salisb.	T. Duboulay, Esq. &c.
Ogilvie, C. A. . .	Ross	1284	Hereford	Hereford	Bp. of Hereford
Otter, —	Cowfold	452	Sussex	Chichester	Bp. of Chichester

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Owen, L. W. . .	{ Colchest. Holy Tr. Marks Tey }	£158	Essex	London	Balliol Coll. Oxford
Phillips, W. S. .	{ Newchurch & Ryde, Isle of Wight }	150	L. of Wight	Winchest.	Bp. of G. & B.
Pinniger, R. B. .	Whichford	623	Warwick	Worc.	Earl Beauchamp
Pope, T. . . .	Christ Church	280	Monmth.	Llandaff	Eton College
Raven, J. . . .	Langford cum Igberg	238	Norfolk	Norwich	Lord Ashburton
Rawle, R. . . .	Cheadle	438	Stafford	L. & C.	Trinity Coll. Camb.
Roberts, R. A. .	Kentisbeare	486	Devon	Exeter	Earl of Egremont
Roche, J. T. . .	Exeter, Holy Trinity	111	Devon	Exeter	D. & C. of Exeter
Ruse, J. . . .	Monk Okehampton	131	Devon	Exeter	Sir S. Northcote, Bt.
Scott, C. T. . .	Shadingfield	264	Suffolk	Norwich	Lord Braybrooke
Shafto, S. D. . .	Brancepeth	811	Durham	Durham	R. E. D. Shafto, Esq.
Sherwood, T. M.	Oxenhall	54	Glouc.	G. & B.	Bp. of G. & B.
Sneyd, — . . .	Witton Gilbert	303	Durham	Durham	D. & C. of Durham
Stead, S. . . .	Burton-on-Trent	192	Stafford	L. & C.	M. of Anglesey
Stratton, J. . .	{ Canterbury, St. Paul, with St. Margaret }	300	Kent	Cant.	{ Abp. and D. & C. of Cant. alt. [Esq.
Thomas, W. . .	Llangnick	103	Glamorg.	St. David's	H. & F. E. Leach,
Thomas, — . .	Thornton	155	York	York	Vicar of Bradford
Thompson, H. .	Fobbing	564	Essex	London	The Queen
Tindal, N. . .	Sandhurst	209	Glouc.	G. & B.	Bp. of G. & B.
Tucker, C. . .	Statherine	566	Leicester	Lincoln	St. Peter's Coll. Cam.
Walsh, H. G. .	Luckhampton	(New)	Glouc.	G. & B.	Trustees
Walker, T. . .	Abbots Morton	146	Worc.	Worc.	G. I. A. Walker, Esq.

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Berties, W. D. B. . . .	Chaplain to Earl of Mountcashel.
Body, J. A.	Chaplain to Manchester Poor House.
Chambers, T.	Head Master of Royal Naval College.
Champnes, T. T. . . .	Chaplain at Rio Janeiro.
Clements, A.	Chaplain of Keynsham Union.
Dallas, J.	Curacy of St. Luke's, Charlton-upon-Medlock.
Davies, E. A.	Curacy of Martley, Worcester.
Garton, —	Chaplain to <i>Stirling Castle</i> Convict Ship.
Germon, N.	Second Mastership of Free Grammar Sch. Manchester.
Hickman, J.	Head Master of Wigan Grammar School.
Holiwell, G. M. . . .	Curacy of Caistor, Lincoln.
Huntington, W. . . .	Chaplain to Earl of Zetland.
Langdon, J.	Master of Yeovil Free School.
Lawrence, W. B. . . .	Curacy of Nantmel, Radnor.
Manning, A.	Chaplain to House of Correction, Devizes.
O'Neill, W. F.	Curacy of Framlingham, Suffolk.
Pawnell, C. C. B. . .	Rural Dean, Clapham, Peterborough.
Poole, —	Master of Mansfield Grammar School.
Sergison, W.	Chaplain to Duke of Richmond.
Sims, W. F.	Curacy of Ruislip, Middlesex.
Teale, W. H.	Assistant Curate, Holy Trinity, Leeds.
Tower, C.	Provincial Grand Chaplain for Essex Masonic Lodges.
Veitch, W. D.	Chaplain to Marquis of Bute.
Ward, C.	Rural Dean, Fleet, Peterborough.

CLERGYMEN DECEASED.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Barnes, C. J.	St. Ives with Old Hurst		Hunts	Lincoln	J. Ansley, Esq.
Constable, R.	{ Cowfold	£452	Sussex	Chich.	{ Bp. of Chichester
	{ Hailsham	356			{ E. Mitchell, Esq.
Dampier, J.	Codford, St. Peter's	380	Wilts	Salisb.	Pembroke Coll. Oxf.
	Langton Maltravers	351	Dorset	Salisb.	J. Dampier, Esq.
Dimock, H.	Monks Risborough	353	Bucks	Cant.Pec.	Abp. of Canterbury
Dodsworth, J.	Reundhay	163	York	York	S. Nicholson, Esq.
Duncombe, J.	Abbey Dore	523	Hereford	Herefd.	{ Co-heirs of D. of Norfolk
	Mansel Lacy	162			{ Sir R. Price, Bart.
Edwards, T. B.	St. Stephen's, Saltash	45	Cornwall	Exeter	Corp. of Saltash
Hollingsworth, N. J.	Bolden	653	Durham	Durham	Bp. of Durham
Mott, H. J.	{ Bawnsthorpe	303	Norfolk	Norw.	{ G. Chad & R. Fellowes, Esqs.
	{ Bodham				{ T. V. Mott, Esq.
Richardson, R.	{ Witton Gilbert	303	Durham	Durhm.	{ D. & C. of Durham
	{ Brancepeth	811			{ R. E. D. Shafto, Esq.
Roby, J.	Austrey	62	Warwick	L. & C.	Lord Chancellor
	Congerston	218	Leicester	Lincoln	Earl Howe
Skinner, J.	Camerton	481	Somerset	B. & W.	J. Jarrett, Esq.
Troughton, J.	Walney	94	Lanc.	Chester	Vicar of Dalton
Williams, R.	{ Kidwelly	97	Carmarth.	St. Dav.	{ Lord Chancellor
	{ Kiffing	56			{ Vicar of Langborne
	Marros	65			
Williams, T.	Llanfrynach	200	Brecon	St. Dav.	C. R. K. Tynte, Esq.

OBITUARY.

Name.	Appointment or Residence.
Arnold, R.	Poree, East Indies.
Couchman, H.	Trinity College, Cambridge.
Greene, H. J.	Lichfield.
Mattinson, J.	Curate of Hey Chapel, Oldham.
Plummer, T.	Curate of Keighley, York, and Mast. of Free Gram. Sch.
Prosser, R.	Prebendary of Hereford.
Wetherherd, T.	Chaplain to the Hon. East India Company.

OXFORD.

The Rev. Ashhurst Turner Gilbert, D.D. and Principal of Brasenose College, has been re-nominated Vice-Chancellor of the University. The Rev. Dr. Jenkyns, Master of Balliol; the Rev. Dr. Bridges, President of Corpus; Dr. Marsham, Warden of Merton; and the Rev. Dr. Hawkins, Provost of Oriel, Pro-Vice-Chancellors.

Congregations will be holden for the purpose of granting Graces and conferring

Degrees on the following days in the present Term; viz.—

November, Thursday, 14.
 ——— Thursday, 21.
 ——— Thursday, 28.
 December, Thursday, 5.
 ——— Tuesday, 17.

No person will, on any account, be admitted as a candidate for the Degree of B.A. or M.A. or for those of B.C.L. or B.Med. (without proceeding through Arts) whose name is not entered in the

book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

The Rev. Frederick Charles Plumtre, D.D. Master of University, has been nominated by the Vice-Chancellor and Proctors, and approved by the house, as a Delegate of accounts, in the room of the Rev. the Master of Pembroke Coll. resigned.

The nominations of the Rector of Exeter College (Dr. Richards) to be a select preacher in the room of Dr. Burney, and of the Rev. Richard Michell, B.D. Fellow of Lincoln College, to be a public examiner in *Literis Humanioribus*, have been agreed to.

The following members of the University have been nominated by the Proctors to be a Delegacy, for the purpose of selecting, in conjunction with the Vice-Chancellor and Proctors, and the Randolph Trustees, one plan, from among those which have been sent in by architects for the Randolph Galleries and Taylor Institution, if they shall judge any one worthy, in order to its being finally submitted for the approbation of Convocation; and also for the purpose of awarding two premiums for the best, and second best plan:—

Rev. Dr. Shuttleworth, Warden of New Coll.

Rev. Dr. Cardwell, Principal of Alban Hall.

Rev. Dr. Cramer, Principal of New Inn Hall.

Rev. Dr. Bull, Canon of Christ Church.

Dr. Kidd, Regius Professor of Medicine.

Dr. Ogle, Aldrichian Professor of Medicine.

Dr. Marsham, Warden of Merton Coll.

Dr. Davies Gilbert, Pembroke Coll.

Rev. Lewis Sneyd, M.A. Warden of All Souls' Coll.

Rev. Wm. John Copeland, M.A. Fell. of Trinity Coll.

Rev. H. G. Liddell, M.A. Stud. of Ch. Ch.

Rev. E. T. Bigge, M.A. Fell. of Merton Coll.

BODEN SANSKRIT SCHOLARSHIP.

A Scholarship on this foundation is now vacant, and the electors have appointed Monday, November 18th, for the Examination. All Members of the University, who on the day of election

shall not have exceeded their twenty-fifth year, are eligible. Candidates are requested to call upon the Principal of Magdalene Hall, with satisfactory proof of age, and a written permission to offer themselves, signed by the Head or Vice-governor of their respective Colleges or Halls.

BRASENNOSE COLLEGE.

Mr. George Townshend Duffield has been elected a Fellow, and Mr. Nathaniel Morgan appointed an Exhibitioner, on Mr. Hulme's foundation.

JESUS COLLEGE.

The Principal and Fellows of Jesus College have appointed Friday, the 15th day of this month, for the election of four Scholars, one to be supplied from Cowbridge School, one from Abergavenny School, one from the seven counties of South Wales, with preference to the kindred of Francis Mansell, D.D. and one from the six counties of North Wales. The Examination will commence on Tuesday, the 12th inst. and Candidates are requested to send in their letters of application to the Principal and Fellows on the previous Saturday. No Candidate is admissible who has not attained the age of sixteen years, or who exceeds the age of twenty-four years.

LINCOLN COLLEGE.

A vacant Fellowship, and two Exhibitions on the foundation of Lord Crewe, will be filled up on Friday, the 8th inst. Candidates for the Fellowship must be natives of the *old diocese* of York, and for the Exhibitions, of the diocese of Durham; or in default of such, of Northallertonshire or Howdenshire in the county of York, of Leicestershire, or of the counties of Oxford and Northampton. They are required to call upon the Rector with the usual testimonials, together with an affidavit of the place of their birth, on or before Monday, the 4th inst.

NEW COLLEGE.

Mr. Sydney George Selwyn, from Winchester College, has been admitted to a Scholarship.

QUEEN'S COLLEGE.

There will be an election of a Scholar on Mr. Michel's foundation at Queen's College, on Thursday, the 7th instant. Candidates are required to present the usual testimonials to the Provost, on or before Saturday the 2d. They must have attained the twelfth academical term from their matriculation inclusive, and not exceeded the twenty-third; and there is no limitation as to place of birth.

WADHAM COLLEGE.

Mr. Frederick Tuffnell, Mr. Henry Bond Bowlby, Mr. Robt. Trimmer, and Mr. Leonard Francis Burrows, have been admitted Scholars.

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

R. W. Jelf, Canon of Christ Church, Gr. Comp.
Rev. T. Byrth, of Magdalen Hall.

MASTERS OF ARTS.

G. Mellish, Scholar of University Coll. Grand Comp.

Rev. F. Daubeny, Brasenose Coll. Gr. Comp.

Rev. T. Yard, Exeter Coll.
Rev. W. R. Tucker, Wadham Coll.
Rev. H. Ethelston, Brasenose Coll.
Rev. T. Watson, St. Edmund Hall.
Rev. H. P. Dunster, Magdalen Hall.
W. H. Le Marchant, Exeter Coll.
Rev. M. R. Southwell, Exeter Coll. Gr. Comp.

H. L. Knight-Bruce, Christ Church.
R. Alexander, Christ Church.
J. R. Cornish, Stud. of Christ Church.
W. C. F. Webber, Stud. of Christ Ch.
W. G. Penny, Stud. of Christ Church.
Rev. C. J. Daniel, M.A. of Trinity Coll. Dublin, *ad eundem*.

BACHELORS OF ARTS.

J. Y. W. Hinde, Wadham Coll.
Rev. J. T. Barclay, St. Edmund Hall.
W. F. Sims, Magdalen Hall.
G. F. Goddard, Demy of Magdalen Coll.
J. Innes, Trinity Coll.
A. L. Bean, Pembroke Coll.
W. G. S. Addison, Magdalen Hall.
A. H. Anson, Balliol Coll.

CAMBRIDGE.

CAPUT for the year ensuing:—

The Vice Chancellor.
John Graham, D.D. Christ's. *Divinity*.
T. Le Blanc, D.C.L. F.A.S.
Trinity Hall. *Law*.
Henry I. H. Bond, M.D. Cor-
pus. *Physic*
R. Jeffreys, B.D. St. John's
Sen. Non. Reg.
H. W. Cookson, M.A. St. Pe-
ter's. *Sen. Reg.*

The following gentlemen have been elected University Officers:—

PROCTORS.

Rev. John Jas. Smith, M.A. Caius Coll.
Rev. E. Steventon, M.A. Corp. Chr. Coll.

MODERATORS.

Rev. T. Gaskin, M.A. Jesus Coll.
Rev. A. Thurtell, M.A. Caius Coll.

SCRUTATORS.

Rev. J. Baldwin, M.A. Christ's Coll.
Rev. J. Hymers, B.D. St. John's Coll.

TAXORS.

Rev. W. P. Bailey, M.A. Clare Hall.
Rev. John Mills, M.A. Pembroke Coll.

PRO-PROCTORS.

Rev. Michael Gibbs, Caius Coll.
Rev. Joseph Pullen, Corpus Chr. Coll.

The following Graces have passed:—

To appoint the Vice-Chancellor, the Master of Jesus College, the Master of Pembroke College, Mr. Blick of St. John's College, and Mr. Martin of Trinity College, a Syndicate to take such steps as they may think necessary respecting the compulsory commutation of the Tithes of Burwell.

To allow Mr. Bernard, Hebrew Teacher, 30*l*. from the University Chest.

To allow Mr. Rangeley, of Queen's College, Mr. Arlett, of Pembroke College, Mr. Hildyard, of Trinity Hall, Mr. Skinner, of Jesus College, Mr. Jerrard, of Caius College, and Mr. Stokes, of Caius College, to resume their regencies.

At the late audit of the Governor of Oakham and Uppingham Schools, two pupils from Oakham and one from Uppingham School, were appointed to general exhibitions, value 40*l*. per annum. At the same audit the number of exhibitions was increased to twelve from each school.

There will be Congregations on the following days of the present Michaelmas term:—

Thursday, Nov. 14, at eleven.
 Wednesday, — 27, at eleven.
 Wednesday, Dec. 11, at eleven.
 Monday, — 16, (end of term) at ten.

KING'S COLLEGE.

John Eyre Yonge, Esq. Scholar of this College, has been elected Fellow; and George John Boudier, Esq., has been admitted Scholar, on the resignation of the Rev. G. O. Townshend.

SIDNEY COLLEGE.

William T. Kingsley, Esq., B.A., Mathematical Lecturer of Sidney Sussex College, has been elected a Foundation Fellow; the Rev. Matthew G. Lamotte, M.A., a Fellow on the foundation of Mr. Peter Blundell, and the Rev. S. N. Kingdon, B.D., a Fellow on the Foundation of Mr. Leonard Smith. Thomas Cross Peake, Esq. B.A. has been elected Mr. Taylor's Mathematical Lecturer; Messrs. W. R. Ick, and B. E. Metcalfe, Scholars, have been admitted Exhibitioners on the foundation of Mr. Taylor; and the following gentlemen, who were nominated as Scholars at Midsummer last, have been admitted by the Master as Scholars of the Society:—Alfred Stuart, William G. Goodchild, Benjamin E. Metcalfe, Thomas W. Boyce, and Chas. Newton.

TRINITY COLLEGE.

The following gentlemen have been elected Fellows:—

James Hemery, B.A.
 William John Conybeare, B.A.
 William Gilson Humphry, B.A.
 Arthur Thacker, B.A.
 Charles John Vaughan, B.A.
 John Gordon Maitland, B.A.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. John Morton, Trinity College, Incumbent of Chorlton-cum-Hardy, near Manchester.

BACHELOR IN DIVINITY.

Rev. G. Langshaw, St. John's College.

MASTERS OF ARTS.

Leeds Comyns Booth, St. Peter's Coll.
 William Oliver, St. Peter's College.
 John Pullin, Clare Hall.
 William Bond Clements, Trinity Coll.
 Jonah Edward Golding, Queen's Coll.
 James Reynolds Young, Caius Coll.
 Henry Caddell, Corpus Christi Coll.
 John Philip Gell, Trinity Coll.
 J. Philpot, Trin. Coll. by Royal Mandate.

BACHELORS OF ARTS.

Edward Over, Catherine Hall.
 Thomas Rump Drake, Corpus Chr. Col.

MARRIAGES.

At Brighton, by the Rev. H. Philpott, B.D. the Rev. G. Maddison, M.A. Fellow of Catharine Hall, Cambridge, and Vicar of All Saints, to Jane, youngest daughter of the late R. Philpott, Esq. of Chichester.

At St. Marylebone church, the Rev. Richard Croft, B.M. Fellow of Exeter College, and Rector of North Ockendon, Essex, to Charlotte Leonora, eldest daughter of Lieut.-Colonel Robert Hugh Russell, Madras Light Cavalry.

The Rev. Frederic Mayers, M.A. Fellow of Clare Hall, Cambridge, and Perpetual Curate of St. John's, Keswick, to Fanny, youngest daughter of J. C. Lucas Calcraft, Esq. of Ancaster, in the county of Lincoln.

At Takely, Essex, the Rev. Arthur Gifford Durnford, M.A. of St. John's College, Cambridge, youngest son of Lieut.-Colonel Durnford, late of the Grenadier Guards, to Marianne, niece of Lieut.-Col. Oaks, K.H. of the former place.

At St. Ive's, the Rev. Henry Hayton, B.A. of St. John's College, Cambridge, to Mary, eldest daughter of the Rev. Cuthbert Johnson Baines, M.A. of Pembroke College, Oxford, Vicar of St. Ive's.

At Wymburgh church, Cape of Good Hope, Henry George Caithness, Esq. to Miss Pamela Holt Okes, daughter of the Rev. Holt Okes, D.D. of Plumstead House, Wymburgh.

NOTICES TO CORRESPONDENTS.

Our Correspondents will perceive that we have availed ourselves extensively of their favours. In our next we shall particularize our thanks.

The list of publications received is unavoidably postponed from press of more important matter.